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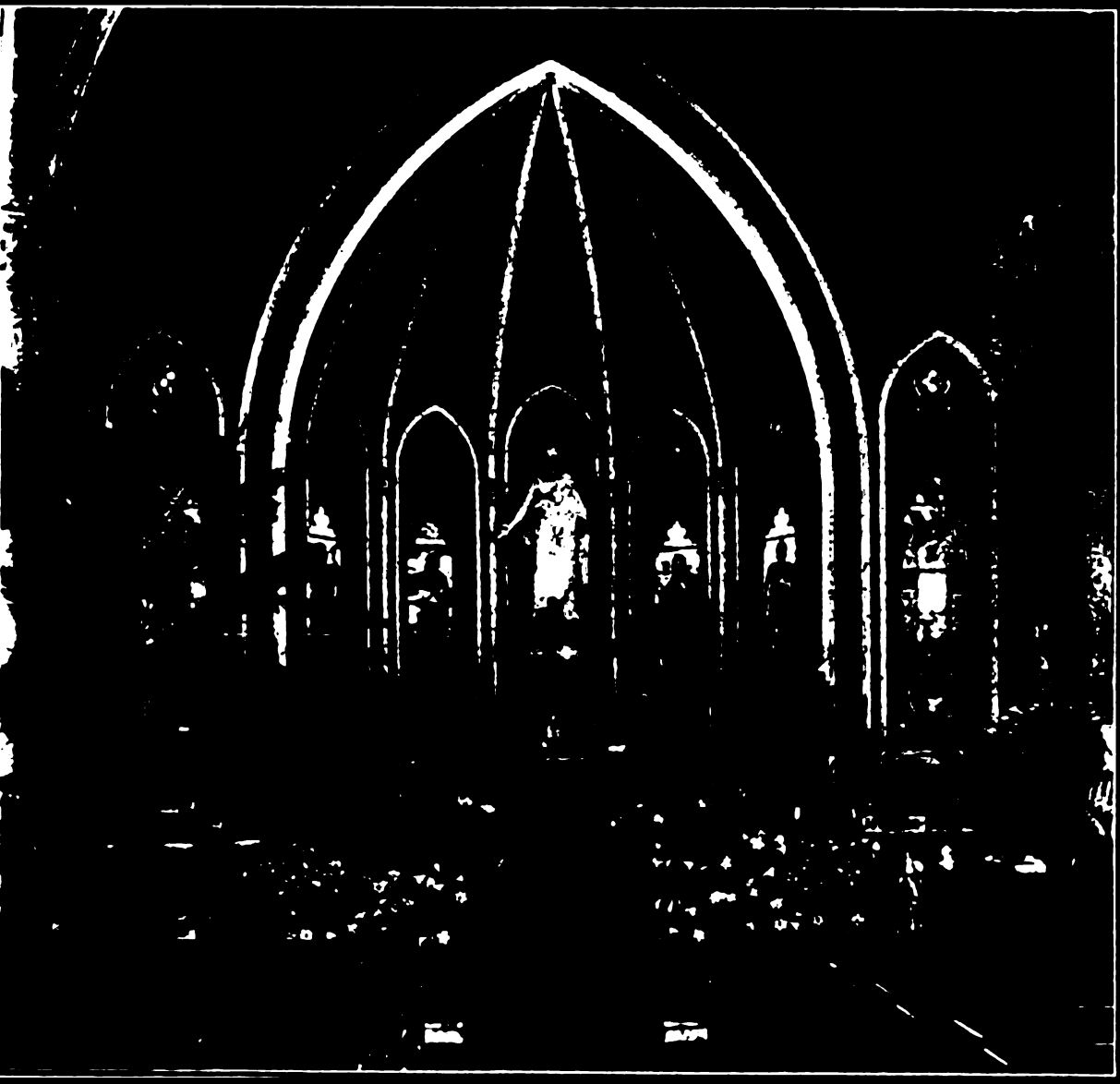

# *Luther league review*

Luther League of America

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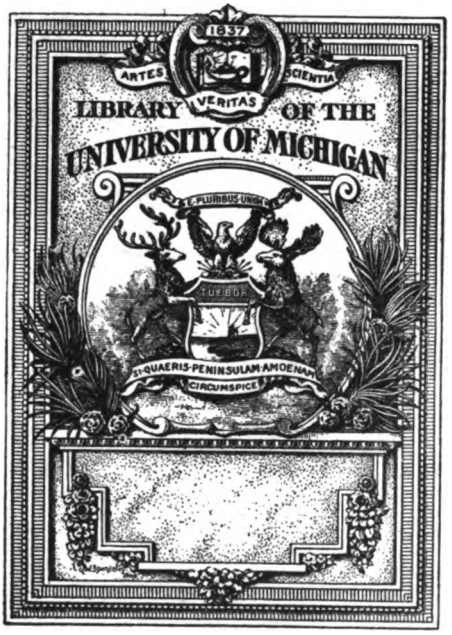


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Vol. XXIII JANUARY, 1910

JAN 24 1910

Of the Church · By the Church · For the Church

# Luther League Review

The Official Organ of the Luther League of America

**"Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples,"**

was the motto given to the delegates to the Luther League Conventi at Chicago in 1908 for the two years which will end when we meet Pittsburg in this year 1910. God knows the record, and we know, t whether we have come short or have done our duty. Of course we have failed in some measure, as human beings will; but are there a among us who have not borne fruit, but whose life has been like the tr which the Master condemned because he found upon it nothing but leave We hear much to-day about "Movements." We are told that the 67 000,000 in heathen lands can be evangelized during this generation every professed follower of Jesus Christ does his duty. Shall we cau a clogging of the wheels and a retarding of this "Movement" by our fa ure to do what God has given us the ability to do? Shall we go to Pit burg with the thought that we have failed? Or will we be there feeli that we have done to the best of our ability as God has helped us? L 1910 be a year of awakening, and let us all resolve that we can if we w glorify God in all our words and acts, and be owned as His disciples. T Haystack Missionary Movement was started with this motto, "We can we will." The Laymen's Movement says, "We can and we will." L us make this our aim by God's help.

Wm. C. Stoever
*President.*

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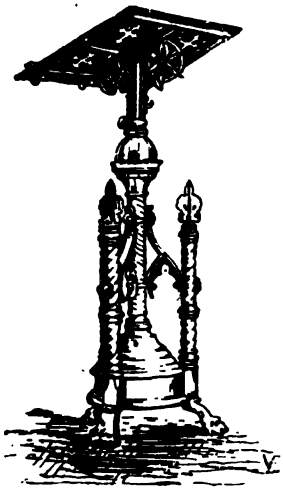

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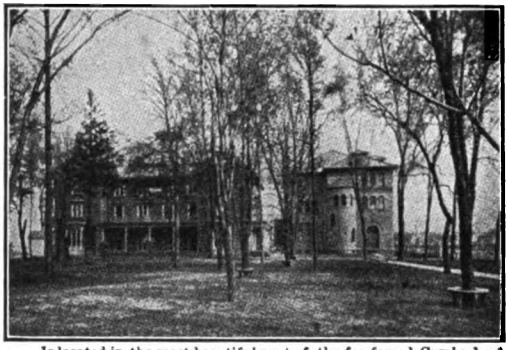

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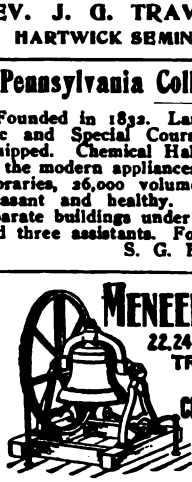

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Of the Church—By the Church—For the Church

Luther League Review

# The Church Beautiful

A CHURCH erected for the worship of God and consecrated to His service ought to represent the highest aspiration of the human heart, and ought to give expression to the devout and reverent feelings of the worshiper. It ought to represent the highest ideals and to be the recipient of the best gifts of those who worship in it. The early Christians failed to erect churches worthy of God's service simply because they did not have the material substances necessary, or else they were persecuted and not permitted to worship God publicly, but were compelled to offer their devotions to the Almighty in catacombs and secret groves. Often here, however, we find sculptured symbols and paintings that repre-

INTERIOR OF THE EVANGELICAL LUTHERAN CHURCH OF THE ATONEMENT, NEW YORK CITY.
Revs. F. H. Knubel and F. V. Christ, pastors.

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sent their fervent desire to make His service glorious.

When the Cross conquered heathendom, and when the Christians were permitted to worship openly, often heathen temples were secured for Christian worship. The result was the adoption of the basilica for Christian worship, but soon churches especially built for Christian worship took the form of a cross. The several portions included the porch, the nave, the transepts, the choir, the sanctuary. The chancel was the focal point in the building. The chancel was the choir and sanctuary taken together and divided from the body of the church by an open or lattice screen. Enjoying the place of chief prominence was the altar, eloquently proclaiming the chief purpose of entering a church or for the gathering of a congregation and offering of holy worship, spiritual sacrifies unto the throne of Christ. The chancel received the richest adornment and greatest embellishment.

After the Reformation, Christians gave the pulpit the chief position. The pulpit has received large attention and frequently is the central piece. It is often a rich work of art, and is the place where God's word is expounded.

In the work of erecting a church in our day, it is well to acquaint one's self with the ancient models. Fads, bizarre effects and novelties of changing fashions should be avoided. We should avoid sacrificing all that is beautiful to the demands of mere utility, so that we do not have a concert hall or place of entertainment instead of a church for the worship of our Heavenly Father.

It is generally conceded that the windows, wall colors and the ornamentation of the body of the church be subdued in tone and restful to the eye, and all ordered, arranged and designed to make a complete and harmonious whole.

In the long ago, when churches were built, the ecclesiastical art was less appreciated and studied than now, some defects crept in, which it is now possible to restore and beautify. It is pre-eminently true of the beautifying of Christ's house, that "whatever is worth doing at all is worth doing well." Solomon's temple was made with Jehovah's blessing and approval. It was both magnificent and costly. It was the wonder of all nations, and it represented the best that King Solomon and his people could offer to God. In Mount Zion, today, devout and steadfast worshipers desire to give to God that which is fitting to His service and worthy of a gift of love and devotion.

With the ever increasing development in Christian art and architecture, interest has been awakened in the traditions connected with the arrangement, construction and form of each portion of the church edifice. Next in importance to the altar and pulpit is the baptistry font. In the times of apostolic Christianity baptism was administered in the open air, in a running stream or by the side of a lake.

As the Church extended westward, and the health of the individual, besides the dignity and solemnity of the ceremony, was thought about, the provision for the administration of this sacrament within doors, where the other services of the Church were held, was made. Of course this came at a better time, when the Christian Church had gained such recognition that its worship was openly permitted. In the early church the place of the baptismal font, where the sacrament was administered, was usually close to the main entrance of the church. The enclosure for the font was either hexagonal in shape or often circular. From the third century to the tenth we find the porch of the church came to be used for baptism, and the piscina, lavacrum or font was placed in it. Later the baptismal font was placed in the church ordinary near the door at the west end. In our day the font is placed often in a recess, but in full view of the congregation. Sometimes we find it near the west door, again we find it on the side of the nave. In some instances it is even on the side of the chancel opposite the organ. Some examples can be found of the font placed on an elevated platform against the wall and about midway the nave, with a canopy above it and mosaic or other decorations in the background.

The position of the font symbolized the place of baptism in the divine economy. It is a matter of taste and should conform to the religious practice of the Church. The strength of its symbolical teachings, however, ought never to be lost sight of; therefore the font should never be made the receptacle for hats, dusting cloths or books, but should be preserved for the use for which it was intended in the sacred economy. In some instances a baptistry or separate building is used as a

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place for the administration of this sacrament. It is getting to be regarded as a proper form of memorial gift. A double meaning and value seem to be attached to this idea of a separate baptistry. It serves as a memorial for a child or young person who has been engrafted into Christ's Kingdom by this sacred ceremony and who has passed to the Church at rest, without the hardening and soiling which contact with the world is prone to yield.

The influence of the Church in substantiating high ideals of Christian art forbids it turning to factory methods. The higher our ideals of the worship of God the more we will seek to beautify by sacrifice and devotion the place where he has promised to meet with His people.

More effort should be given to beautifying the temple in which we worship God and where we expect to meet with Him, to hear His Word and to receive His blessing.

# "Why Christian Education?"

BY REV. H. K. GEBHART

THE first thing required in the development of each human being is moral discipline in order that he may meet with and overcome his innate tendencies to evil, and this development is the gift of religion. By it men are so affected that they adhere to the truth not only for the truth's sake, but out of a love for it, and this love for truth causes them to not only suffer for it if need be but even to sacrifice life upon its altars. Remove the religious principle from human life and while there may remain an acute intellect and a well trained mind so far as human learning is concerned, the man himself may be in morals and spirituality an Aaron Burr or a Lord Byron. Education from the religious standpoint will bring out what is in a man and make him either better or worse, the result dependent upon the presence or the absence of religion in his training. Daniel Webster said, "Since the introduction of Christianity, it has been the duty, as it has been the effort of the great and good, to sanctify human knowledge, to bring it to the fount and to baptize learning into Christianity; to gather up all its productions, its earliest and its latest, its blossoms and its fruits, and lay them all upon the altar of religion and virtue."

In the true conception of education, the moral development of the pupil should always be the first consideration, although the opposite will be the contention of the educator in the realm of the secular schools. But in the religious training of the young we must likewise consider that the intellectual development must of necessity be not neglected, and this is exactly the claim of a Christian education. The Church bases her argument upon the words of Christ, for He said, "Seek ye first the kingdom of God and his righteousness"; then he added forthwith, "and all these things shall be added unto you." That is, the necessaries of life, the things that pertain to the higher as well as to the lower phases of activity.

The principles of Christian education are the results of a gradual growth. Men must be taken as they are found and then afterward molded into what it is desired they shall become. Christian learning has changed barbarians into civilized men, heathen into Christians, and has accomplished in these respects results that education alone and apart from religion would have been utterly unable to secure. The Christian ideal in education is the development of the whole man in his threefold nature, mental, moral and spiritual, and when any one of these is absent, the man is incomplete to that extent, and seriously so if the lacking principle be the spiritual. In his tractate on education, John Milton says, "The end of learning is to repair the ruins of our first parents by regaining to know Christ aright, and out of that knowledge to love Him, to imitate Him, to be like Him, as we may the nearest by possessing our souls of virtue, which, being united to the heavenly grace of faith, makes up the highest perfection."

The present period of the world's advancement is one in which unusual stress is laid upon such ideas as are suggested by "change," "evolution," "progress," "practical" and the like. But did you ever stop to consider the vast amount of doubt and disagreement between the adherents of the many contradic-

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tory systems that claim for each supreme authority? The conditions here are quite similar to those existing in the realm of the higher critics, no two of whom agree in their contentions. So long as the advocates of the differing methods cannot agree among themselves, we are content to rest upon the assumption here advanced, that religion and education dare not be divorced.

The word "practical" is a fetich in the educational world today, that is especially true of those who reject altogether the principles contended for in this paper. A science, no matter of what nature, must partake of the idea of the practical if it is to take rank with the subjects that are engrossing the attention of the educators of the age. The fact is lost sight of that while some of the so called practical studies are used but rarely in the experience of the average man, the moral precepts are of everyday use by each individual regardless of his calling or station in life.

Educators in the past have attempted to set forth the true principles of education as outlined and have, in most instances, met with failure. There seems to have arisen a spirit of intolerance concerning the religious in connection with the intellectual, so that it is hazardous for an author of a textbook to even indirectly refer to the religious. A college president wrote such a work on political economy and the book, meritorious as it was, was rejected by a certain State Superintendent of Public Schools because the author said in the preface, "The source of all wealth is the beneficence of God." This is not the only instance of the kind that could be cited, as other authors and textbooks upon other subjects have met a similar fate, in each case for the reason that the existence of God is somewhere and in some manner recognized.

Such conditions as these should be impossible in a Christian nation, and especially so since, in the past, the education of the young was for the greater part in the hands of men who were at least nominally Christians. In addition to this, when we admit that the consensus of educators who are unprejudiced is that morality, spirituality and religion are all necessary elements of a complete education, we wonder all the more at the adverse conditions.

Horace Mann is a recognized defender of our public school system. He has said in one of his books, "Our system earnestly inculcates all Christian morals; it founds its morality on a basis of religion; it welcomes the religion of the Bible. I could not avoid regarding the man who should oppose the religious education of the young as an insane man." If Horace Mann were alive today, I fear that he would have the insane asylums of the land filled to overflowing.

There are inconsistent and contradictory conditions that face us in this Christian land of ours. First of all is the expulsion from the public schools of that principle which is recognized as being at the basis of the stability of the republic, and that is, the principles of the Christian religion, on the plea that people are of all shades of belief and of no belief whatsoever. The inference is that when the masses of the pupils are so varied in matters of religion, then the part of wisdom is to banish from the schools every reference to that subject. But in the second place the State in its control of the schools does many things that are not sanctioned by many of the citizens. For instance, the effects of alcohol and of narcotics are taught in the common schools and have been for years, in spite of the bitter hostility of certain classes of patrons, but the teaching continues notwithstanding this opposition. The wellbeing of the pupil, his physical wellbeing, I mean, is at stake, and the State insists upon its right to dictate what shall be done in this direction and the pupils are taught that the use of alcohol is injurious to the human system. Now to apply the same type of argument that is used in the matter of religious instruction, the objections of those who are in some way or other connected with the traffic of intoxicants ought to be heeded, and the objectionable subject be discontinued, but the authorities continue serenely on their way, utterly disregardful of the objections that are raised.

In addition to this, most of the States have upon their statute books laws compelling the pupils to attend school, between certain fixed years of age. The State can go into the home and by force take therefrom a child and compel him to attend school. The parent may claim that his rights as a citizen are being disregarded, but the law continues being enforced whenever the conditions require its enforcement. Why not apply the same argument here that is advanced in the religious question? Furthermore, that child may be sent to his home filled with ideas altogether foreign to

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those held by his parents and the parents have no recourse. There are those who deny that the earth is round, or that the earth rotates upon its axis, or that it revolves around the sun once a year, yet all these ideas and truths are not only taught in the schools but the pupils are compelled to learn and believe them. What becomes of the parent's opposition to these ideas? Are they considered and out of deference to the parent's wishes are the pupils excused from studying them? No reply need even be suggested.

My contention is that so long as the State does as has been outlined above, why should any exception be made against the retention of the reading of the Bible without comment in the public schools. The State cannot teach, and ought not to teach, religion as from a textbook, for that would of necessity mean that some form of a particular religious belief be set forth. All I contend for is that the Bible be not banished from the schools, but that it have at least an equal place with the things that are taught without comment. Political economy is one of the stated studies of the public schools, and men are of all shades of political belief. Political economy is supposed to be taught without comment so far as particular political tenets are concerned and the same can be done in the reading of the Bible, were it but permitted to be done.

What is the solution for the perplexing questions we have been considering? First, education must be completed by the family, for under the principles advocated, the State cannot furnish a complete system, as that requires that the mental, the moral, and the spiritual development of the pupil be all three cared for. The religious training of the child must be cared for, first of all, in the home. Secondly, the Church must look after the religious discipline of the child, as supplemental to that of the Christian home. When these two forces are both operative, the other problems will solve themselves. But the real danger is in the utter neglect of religion outside of the school. The Godless home is what is dwarfing the religious life of the nation today. The Church is putting forth every effort to counteract the neglect of religion in the home, but until parents are just as much interested in the spiritual welfare of the child as they are in his mental and physical development, the Church has a task that will try her every resource.

The Christian college is the hope of the nation, for here the State cannot interfere. The tendency of the day is toward the State University, very often for the sole reason that the university is a large institution and the students are numbered not by hundreds but by thousands. The very element of bigness has its disadvantages, as in too many instances the instruction of at least the under classes is left to immature assistant teachers who are uually students themselves, seeking to aid themselves financially, and have no further interest in their classes than as so much material by which so much money can be earned. In most of the great State institutions the influences are away from the old landmarks; where crass materialism is magnified and the simple truths of the Christian religion are utterly ignored. Some colleges which were presumably under the control, at least nominally, of some religious body, have renounced such allegiance that they might become recipients of favors dispensed by the Carnegie fund. The sectarian college is needed. It has a mission to fulfill such as no other college can accomplish. It rests upon the Church college to raise up a manhood and a womanhood that will be consecrated to the great mission of themselves helping to develop the rising generation in mental, moral and spiritual development. It is upon these, trained under the influence of Christian instructors, that we must depend for the forces that will lead back to the old truths of Christ's religion. To such we must turn for those who will stand for the culture not of the head alone, nor for the training of the outward conduct only, but for the development of all the powers, for that of heart and mind and soul all alike consecrated to the service of humanity and to the service of God, to the things that pertain to the kingdom of God and his righteousness.

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# Opportunity of the Luther League

THE Luther League is the young people's organization in the Lutheran Church. Good opportunities lie before these organized societies. The first that we wish to mention is the use of their talents. Idleness leads to indolence and indolence tends to poverty. The activity of our young people should not be suppressed. Instead of discouraging or allowing their energy to waste away in idleness, ending in the Church's poverty, their zeal and energy should be intelligently directed into useful channels. In business circles today the young are taken in for purposes other than ornaments. They infuse into business their youthful enthusiasm. They give to business life and activity. These elements, combined with the experience and wisdom of age, impart strength. The Church likewise should use her young people for her advancement. The young people, led by the discretion of their elders, with their vigorous activity may grow into a more perfect development of the Church life. But it may be asked, How shall they grasp the opportunity? This idea of the League as a training school and education in church work, planted in the minds of the young people of today, will be found bearing fruit in the life of the Church of tomorrow.

The League affords the opportunity of developing the talent of public speaking. The members, by taking an active part in the regular devotional service and also in the other regular meetings of the League, gain self confidence. Embarrassment, that great mountain of difficulty for so many, is gradually and more easily overcome. The wrapping of the talents of public speaking in a napkin has caused our Church not a little loss of the talent of her laity. People generally like to talk upon any subject deeply interesting to them. Why should they not, in public, speak upon the great work of salvation by faith? The opportunity to bring about in all our churches this idea, and put it fully into practice, is one of the opportunities of the League. Already can fruits of these opportunities be seen in League meetings and conventions. Young people speak logically and forcefully upon the matters under consideration.

Another opportunity given the League is to aid in assisting to place the local congregations in their proper place and rank in the community. We believe that it is in the province of our auxiliary organization to lift our Church into the rank and position her ancestry, history, doctrine, liturgy, scholarship and devotional spirit entitle her to enjoy. God planted the Lutheran Church early in this land, before some other denominations were known here, but now they outnumber us. Is it because they have a better creed, a better concession or believe more firmly in the Word of God, or that they preach that Word more earnestly than we? Not by any means! But when we failed to fold the straying lambs of our own Church and properly care for them. there were others to seize upon our weakness and to turn it to their account. We have suffered the humiliation of seeing other denominations take our children and build from them that which should have been our heritage. But can we complain, for were we not ourselves responsible for this shortsightedness? In our estimation no movement has ever been inaugurated within the borders of our Church so potent or better calculated for holding our young people loyal and true as the Luther League. It has its proper sphere of work in the congregation, its active, associate and corresponding members are adapted to the end aimed at in its organization. Each one may be given something to do and to each one an opportunity is offered of doing something. The young people of the Church, through this instrumentality, need no longer, as heretofore, be in the position of spectators in the vineyard of Christ, but have accorded them a place and a work in the Kingdom of Jesus Christ, our Lord.

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Beginning over again is always harder than beginning right. God lays upon every one of His children the duty of being sunshiny and joyous; a day begun in that spirit, therefore is a day begun right; and a day begun in any other spirit will have to be begun over again or it will be a failure. Some one gives this sound advice: "Be pleasant every morning until ten o'clock; the rest of the day will take care of itself." Gloom and joylessness are simply downright disloyalty to Him who is the Light of the World. That homely morning recipe is only another way of saying: "Begin the day with Christ, and the whole day will go easier."—Sunday School Times.

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# The Reward of Service

BY ERLE GREINER

"THIS convention will fail of its purpose, if at least one young man does not go away with the firm resolve to dedicate his life to the gospel ministry."

The sixth biennial convention of the Luther League of America was drawing to a close when the above statement was made, and Edward Stone, who had been one of the most interested delegates at the convention, felt that the message was delivered directly to him. He had often, in a vague way, thought of studying for the ministry, but had never made a decision. He was to enter school in the fall, but his course was not mapped out.

Now he seemed to be fired with a desire to settle the matter at once, and for all time.

The convention was over, the last "good-bye" said, and Edward was speeding from Buffalo to his home among the West Virginia mountains. It took him nearly two full days to reach the town of Richwood, his home, and all the time he was awake these words repeated themselves over and over in his mind: "This convention will fail of its purpose unless *you* study for the ministry."

The first evening after his arrival home he broached the subject to his father. Mr. Stone was at the head of a large lumber enterprise and amply able to spend any sum of money upon his son's education; but he was not a religious man. Edward's mother, who died several years before our story opens, had found her greatest joy in serving her Master, and it was her dearest ambition that her husband and son should unite with the Church. Her only daughter, Dorothy, was a faithful member. The father, up to the present time, had remained away. Very shortly after his mother's death, Edward united with the Church of the Redeemer, the little English Lutheran mission, which was served by the Rev. John Paul, a faithful and earnest pastor. He at once became actively identified with the work, and was instrumental in organizing a Luther League, which he served as president from its inception.

When Edward opened the subject with his father he scarcely knew what to expect. Mr. Stone smiled indulgently and said: "My dear boy, do you really want to study for the ministry, or are you just a little more enthused than usual from the effects of the convention?"

"I really mean it, father," he answered gravely. "I feel that it is my duty, and that I shall never be satisfied in any other line of work."

"But what am I to do, if you go away?" he asked sadly.

"You will have Dorothy, and I am sure she can and will make up for me to a great extent, and besides, father, remember, you will be doing a service for the Master, and that should make it easy."

"That sounds like your mother's son, my boy. Go, and do as you wish. I have never professed a creed, but I have tried to live a clean, honest life, and I will not try to dissuade you from your path. If I were choosing for you, I would choose some profession in which you could be more brilliant, but my good old father always said: 'Never try to drive a boy into a profesion; he will never amount to anything in it.'"

"Father," and the boy's eyes spoke his happiness, "you are a noble man, and I am proud that I have such a father. I shall pray God that you may yet accept Him as your personal Saviour and Friend; that will completely fill my cup with joy," and Edward gave his father an embrace that was good to see.

Edward called on Rev. Paul the next day, and told him that he had decided to study for the ministry, and that he would enter the preparatory school in September. Rev. Paul was so surprised and pleased that he could scarcely utter a word. Smiling brightly, he at length said: "Why, Edward, I did not know you had made a decision; but I am overjoyed to learn about it," and he certainly looked it.

"I did make a decision rather suddenly," Edward explained. "At the convention some one stated that it would fail of its purpose unless it created the desire in some one to dedicate himself to the ministry. It seemed I ought to stand right up and say: 'Here am I, send me!' I did not do that, but I could not bear the thought of the convention being a failure. And so I go," he added, smiling, and continued, "Father is willing, and if God spares my life and grants me health, I will serve Him wheresoever I may be called."

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The middle of September found him busily at work in Wittenberg College, and as the years went by he finished the preparatory work and entered the Theological Seminary at Chicago and completed the course.

A few weeks before he graduated, he received a call to his native town, as the Rev. Paul had removed to another field of labor, and after a slight hesitation about going among the people with whom he had grown up he decided to accept it. By the middle of July following his ordination he was at work in his own congregation. The church had ceased to be a mission through the untiring efforts of Rev. Paul.

Richwood is not a large town, but it is a busy one. It is situated in the Cherry River Valley, with mountains rising on all sides, mountains covered with trees of many kinds, and is a very picturesque little place.

The Rev. Edward Stone entered upon his work with the vim which was characteristic of him He had put his whole soul into the work and he meant to do everything in his power to bring the best results.

Perhaps nowhere do we find people so simple in habits, so sympathetic in trouble, or of such unfailing kindness as the people who live among the mountains, and yet, perhaps, nowhere in a Christian land do we find people so indifferent to matters of religion as these same men and women who spend their days among God's grandest creations.

The Church of the Redeemer and its pastor could not look forward to a rapid growth, but Edward did hope for a steady one. He fully realized this fact when he accepted the call, but he had not entered the ministry for money or pleasure, but to serve his Master, and of service he was not afraid.

The first Sunday after his installation he preached from Psalms 22:22, "I will declare thy name unto my brethren, and in the midst of the congregation will I praise Thee." Very effectively did he outline his duty as a pastor, and the privilege and duty of the congregation in language that was clear and beautiful, but not beyond them. He preached to them, not at them. He made himself one of them and gave them to fully understand that he meant to stay one of them because he really cared for them.

During the weeks that followed he strove earnestly with all the newcomers to the town, and with all who were nominally Lutherans, but failed to appreciate their heritage; and not without results, for at the New Year's communion he had the deep satisfaction of adding ten souls to his little flock.

He had worked faithfully and persistently with his father during all the years of his preparation, and also during the months since his return, but to no avail. His father did not unite with the church. He lived his clean, upright life, and very frequently came to hear his son preach, but as steadfastly refused to become a member. This was a sore trial to Edward and he attempted to reason with his father.

"Dear father," he said on one occasion, "how can I hope to win others into the Church when you remain without?"

His father only smiled.

"Can you not see," he persisted gently, "in what a position it places me?"

"Well, Edward, perhaps it does place you in a peculiar position, but you must let me live my own life. I have heard you say, and from the pulpit, too, that no man can live another's life for him, and I must live my own. If I ever feel that I want and need a union with the Church I will come of my own accord: until then let us drop the matter."

"But you pervert my statement," Edward said, eagerly. "True, each one must live his own life; but how can one live aright, unless one be taught aright? The Church alone can teach the right way because our Lord Jesus is the only true guide. In the Church we learn of Him and learn to know Him."

His father had turned and was walking away, and there the matter rested.

The days began to slowly lengthen, and the snow to melt from the mountain sides. Then came a real thaw, and the little river rose to a raging torrent. The waters retreated. Spring was really at hand. The first green appeared upon the bushes and trees. All nature awoke, and with the return of spring Edward hoped for a revival of spiritual life as well, and always his daily prayer was that his father might be led to a communion with his Saviour.

That summer was an eventful one to the Rev. Edward Stone. Late in June there came to Richwood a Mr. and Mrs. Mark Reel and daughter, Margaret, from Ohio, to spend a few weeks among the mountains. They attended Edward's church and he made their acquaintance the first Sunday.

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Mr. Reel was a man who took life easily; his wife was just the opposite, always anxious to be up and doing, with a willingness to do for any one. The daughter was the go-between. She had the movements of the father with a share of the willing spirit of the mother, and a face that would attract attention anywhere because of its contented, cheery look. Her well poised head was crowned with a mass of dark, almost black, hair; her eyes were as blue as the far mountain tops, with long lashes; lips which seemed could only send forth charming words, and a clear, lovely complexion.

All three seemed to be impressed with the young minister, and he, well, he was almost completely infatuated with the beautiful daughter. They were stopping at the "Yew Pine Inn," and to an invitation extended to call he replied with an eagerness that was really noticeable.

As soon as he could consistently accept the invitation he made his first call, which was repeated time and again, and many a pleasant ramble and talk did the young people enjoy together; but Edward never neglected any of his pastoral work. All was attended to as faithfully as before these new friends appeared.

One beautiful July evening, when the moon was near her fulness, the two were enjoying a quiet stroll. They followed the road, at the south of the town, that is dug from the mountain side. Away to the left the lights of the village were twinkling rather dimly, as the moon shone so brightly, and in front of them they could see the Yew Mountains rising several thousand feet high. The air was like new wine, with that indescribable scent that the pine woods give it, and the little river wound along some fifty feet below the road they were traveling, shimmering in the silver light, and losing itself in the shadows of the distant mountains. With such a scene, speech is well-nigh impossible, especially to one who has seldom beheld the like, or to one who loves it.

The girl was strangely silent and a new joy was springing up in Edward Stone's heart that almost intoxicated him with the mere thought of it.

At the lower end of the town is a road bridge across the river, and at the upper end is a little foot suspension bridge. The young people continued their walk to this bridge and then stopped to rest and drink in the magic of the moonlit landscape.

A soft breeze was stirring gently among the trees and ever bringing a more delightful odor of the pines.

Silently they watched the rippling water, and at length Miss Reel asked:

"Rev. Stone, how does it happen that you buried yourself away in this little town?"

He regarded her silently for a few seconds, then stretching out his arms, as if to include the whole valley and all the mountains, replied, "I love it." And then added, "I was born here and have lived here all my life excepting the years I spent in school, and I know the people, how much they are in need of the saving Gospel of the Lord Jesus."

"But," she said, "you with your education, your pleasing manner, are better fitted for a large city congregation than this little place. Why," she laughingly continued, "I will venture to assert that not one-tenth of the people in my State know there is such a town as Richwood."

"Perhaps not," he answered, gravely, "but do you imagine because these people are plain, and many very poor, they do not need and cannot enjoy good spiritual things, as well as those who worship in an elegantly appointed church and attend dressed in the latest fashion? O, Miss Margaret, remember, the divine Master had not where to lay His head."

"O pshaw!" she said, lightly, "you take matters entirely too seriously. I do not see how you can really enjoy your work in such a place."

His eyes sought the mountains involuntarily.

"O," she hastily added, noticing his glance, "the scenery is beautiful but—— the people!"

He looked at her very earnestly, trying to read behind the smiling face. Did she really mean it? Or, was she only trying him? If she meant it, the sooner he could forget her the better it would be for him.

"Miss Reel," he said slowly, as though he were weighing each word, "Miss Reel, these people are my people. I am their shepherd. To God, who judges by the heart and not the outward appearance, they are just as precious as any upon earth. I have attended services in fine churches, and only too often have I been met with a rude stare. I could not help but think: 'All this beauty in the name of Him who had not where to lay His head, but not

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one spark of loving kindness and brotherly love, not one hand outstretched in kindly greeting.' I would rather, far rather, spend every day of my life laboring among these lowly, but loving, people, than minister one year to a congregation of frozen-hearted Christians."

There was a long silence.

At length he said, "Shall we return, Miss Reel?" and slowly they retraced their steps, neither speaking until they arrived at the hotel, when she bade him good night in a manner she had never used toward him since they met.

PART II.

The Reels had returned to their home, and Edward had let Margaret go without even trying to restore the old confidence. They had parted with seeming friendship, but he had not learned the one thing which lay nearest his heart. He fully realized and admitted to himself, if she were the girl her conversation indicated the last evening they spent together, she could never to aught to him. But a minister is human, and love, as death, is no respecter of persons. That he loved her much he knew; but his duty to his God he knew also, and if he ever married, he must have a wife who was in sympathy with his work, and who loved people for their qualities of heart and mind, and not merely for their dress and social position.

He worked earnestly all fall among his people, trying to forget the keenness of his disappointment. His devotion to his duties and his people made him greatly beloved by his flock. His sermons were always so practical. His thoughts clothed in the best of English were never above the heads of his hearers. His League prospered. The young people, under his guidance, were building for all time. Their devotional meetings were well attended, and the members were actively identified with the church work proper. He strove to endow some of his young men with the desire to prepare themselves for the ministry and gave them encouragment at every opportunity. He cultivated the friendship and good will of every inhabitant of the village, and scarcely a person in the town but was glad to meet him and feel the encouragment of his ever ready smile. His nature seemed to be one of those which is always giving forth sunshine, despite any personal troubles, and Edward never allowed his own affairs to cause other people sorrow. His unfailing source of contentment was his God and the deep satisfaction of always doing his work to the very best of his ability.

Time passed rapidly away and the Rev. Stone was busy each day. He could not forget Margaret entirely. "Hope springs eternal in the human breast" and he could hope, and did hope, that some way, somehow, in the future, things would right themselves. He might yet win her and find that she would be his ideal in every particular; and if not, then God would give him work to do in plenty, and in the years to come he could still the tumult of his feelings and could learn to softly repeat: "Thou, O God, knowest what is best for me. Help me to say: Thy will, not mine, be done."

During the winter Edward had had many conversations with his father, but he seemed little nearer the attainment of his object than in the beginning. Still, his own unostentatious example of faithful, consecrated service was doing more than he dreamed. His father could not help but know what the life was to him, and slowly, but surely, he was admitting to himself that if an acceptance of Christ as a personal friend and Saviour could bring such peace and gentleness as Edward possessed, it surely could and would give him a contented frame of mind.

The winter gave way to spring and the mountains changed from white to green. Summer came and passed away, and the rich autumnal tints were making a glorious picture of the mountains, when one pleasant day Edward boarded the train to attend another convention.

Columbus, the convention city, was the home of the Reels. Not one word had Edward heard from them since they left Richwood, more than a year ago, but he was feverishly anxious to know if they still resided there, if Margaret were still so beautiful, and, above all, had she changed and did she—— but he must wait.

On arriving at convention headquarters and registering, he was handed a letter which proved to be from the Reels, and contained an invitation to be their guest during his stay in the city. He hesitated about accepting it, much as he wanted to, and in the meantime who should come into the room but Margaret herself, with that rare smile he remembered of old, and a very cordial greeting, insisting

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that he accept their invitation and go at once with her.

Pleasant, indeed, were the days he spent with them. Once more he and Margaret met upon their former footing of friendship. True to his duty, though, he must first learn if she were changed, and if she could be all to him that he needed, before he laid bare the secret of his heart.

He received an invitation to fill the pulpit of the church in which the convention was held, and as he had been granted a two weeks' vacation he decided to accept, and at the urgent request of the Reels remained with them.

On Saturday evening he and Margaret were in the music room. She was at the piano playing, while he stood by to turn the music, but his eyes rested upon the beautiful face near him far more than the sheet. So absorbed in his watching did he become that he forgot his duty, and the girl recalled him to his senses by glancing up and saying laughingly:

"Why, Mr. Stone, what is the matter? I thought you were an expert reader."

"I beg your pardon," he managed to articulate, "but the truth is, I was thinking of something to me more beautiful and charming than the music."

"May I ask what this 'something' is?" she said, while the shadow of a smile played around her mouth.

Without moving or shifting his glance he said simply, "You."

The long lashes instantly covered her eyes and her hands sought the ivory keys trembling upon them, as she breathed very softly, "Since when did I become beautiful to you?"

"Margaret," he said very gently, "Margaret, do you remember a night when we stood on the little bridge among the West Virginia mountains and——"

She interrupted him, "Please, Edward," his given name was plainly uttered, but she did not seem to mind, "please listen to me just a moment. I remember it all; what I said about you and the people and about it all. O, Edward, I am so sorry, I did not realize what I said. I did not mean it, really I did not. I have learned many things since I last saw you. I am changed. Can you notice it, and understand it?"

He was instantly beside her, his arms encircling her dear form and whispering softly to her:

"Margaret, my darling, I wonder if you would be willing to go with me to that little town as my most precious possession? You know the town and the people, but I love them, Margaret, I love them, and with you to cheer me on, no matter how hard the work, no matter how many discouragements, I feel sure I could overcome them all."

"Yes, Edward," she murmured happily, "with you I will go anywhere. When you let me come away without a word of relenting, I scarcely knew what to do. I was not willing then to own myself wrong, and yet I could not help but admire you for your position. I wanted you so much, and I felt that you loved me, but your devotion to duty was the stronger."

"Ah, dear heart," he said, "I could not love you so much if I did not love duty more."

For a long time they talked of future plans, and when they parted and Edward found himself alone in his room, he fell upon his knees and poured forth a fervent of prayer to the great God who had blessed him so richly and had given him his greatest earthly desire—the love of the beautiful Margaret.

Sunday was bright and beautiful, one of those rare October days when the sky is as blue as a June morning and the air fresh and crisp. The hearts of the lovers were singing a glorious song of thanksgiving as they walked to church, and never in his life before had Edward Stone preached as he did that morning. His text was, "By their fruits ye shall know them," and so full was he of his own great happiness, and of what life can and ought to bring to each one, that he gave his hearers a message they never forgot, and the impression made upon them can best be told by succeeding events.

Before Edward's departure Margaret promised that she would be ready to come to him during the following June, and with this sweet assurance he returned to his field of labor with a desire to do greater things.

Very rapidly did the days pass away and very earnestly did the Rev. Edward Stone labor, and when the duties of the day were done he would plan and plan for the home into which he would soon bring his wife, and then the long letters would be written telling of all that was being done, and of the many things he hoped to do.

The members of his church were all anxiously awaiting the great event. They, too,

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remembered the beautiful Margaret, and as they loved their pastor so much they hoped to find in his future wife another friend as good as he.

Once more the mountains put on their green robes. The laurels bloomed and all nature was most beautiful. Then came June with her roses and Edward started for Ohio.

In the English Lutheran Church in Margaret's home city the young couple knelt before the altar and in the presence of God and the assembled guests plighted their marriage vows. Then they went away, for Edward said he must have Margaret for a few days entirely to himself.

By the 1st of July they were settled in their new home, and Edward took up his duties with renewed energy. Now he was spurred on to greater things by his wife. She, too, labored with him. In the months since her visit to Richwood she had changed very much. She had learned to value people for what they were, not for what they appeared to be. She came and went among the villagers and was fast gaining a place in their hearts equal to that of her husband. The children loved her, and very eagerly did they watch and wait for her smile of recognition and the pleasant greeting which she was sure to give them.

Edward was so happy, and then to fill his cup to the brim, at the fall communion, of his own accord, his father came to him and told him if he would accept him, he wished to unite with the Church. He said that Edward's earnest and unselfish life, his ever willing and contented spirit, had preached a daily sermon to him. If communion with God could bring such peace, then he, who was so weary and discontented with self, could hope to find rest. In this he was not disappointed, nor will any one be. The fellowship with God is so pure that it will bring contentment to any sin-sick soul that really accepts the Lord as its real, personal friend.

About the first of the year Edward received a call to the church whose pulpit he had supplied during the League convention. He had made such a favorable impression that the call was extended without another sermon. He took the letter to Margaret and laid it before her without a word of comment.

She read it through, and looking up asked: "What will you do?"

He questioned, "What do you want to do?"

She came over to him and putting her hand on his shoulder she said, "O, Edward, let us stay here. Our people love us, you love them, and I am learning to love them more and more every day."

"But think of the opportunity," he returned, gently, "and of the increase in salary."

"We do not need the money, we have enough to live comfortably, and the field here is one that every one cannot work in, while an old established congregation is more easily served," she replied eagerly.

"But you will be at home," he urged.

"That would be grand," she admitted, "but, Edward, papa and mamma are coming down here next summer to visit for a while, and if papa can find a good location for a mill he may stay. He has always talked about coming here to locate ever since we made our first visit; and even if they don't come here to live, don't you think our duty is here?" and she looked entreatingly into his face.

With a quick embrace he gathered her into his arms and said, "Yes, Margaret, this I believe to be our place. Here is where we will stay until God points out our duty in another field of labor, and then we will go gladly and willingly."

"I am happy, Edward, so very happy. Service is sweet when God points out the way."

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### As Dew

The dew, formed in the silence of the darkness, while men sleep, falling as willingly on a bit of dead wood as anywhere, hanging its pearls on every poor spike of grass, and dressing everything on which it lies with strange beauty, each separate globule, tiny and evanescent, but each as flashing back the light, and each a perfect sphere, feeble one by one, but united mighty to make the pastures of the wilderness rejoice—so, created in silence by an unseen influence, feeble when taken in detail, but strong in their myriads, glad to occupy the lowliest place, and each "bright with something of celestial light," Christian men and women are to be "in the midst of many people as a dew from the Lord."

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MIGHT it not be well for some of our cunning needle workers to embroider a beautiful silken Luther League banner for the decoration of the room?

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# Luther League Topics

Second Sunday after Trinity. June 5, 1910.

## The Days of Samuel

I Samuel 7:1-17; 8:6-9.

Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

With whom did Samuel's training for his work begin? What was the call of Samuel? How did Samuel differ from the other Judges of Israel? What part did he play in giving Israel a King? What do you consider the most important work of his life?

Truths for our own lives:

Samuel, the last Judge of Israel, was the greatest of them all. His rule reveals him not only as a Judge, but as a priest and a prophet as well. His civil powers correspond to those of Moses, who judged between man and man, and made the people to know the law of God; and as a military Judge, he marshaled the armies as Gideon had done before him.

His priestly authority and service embraced the rights of Aaron, Eli and the priesthood in general. His distinctive religious duties were similar to those of Elijah, Isaiah and other leading prophets, acting as the mouthpiece of God. In a very true sense he is a prophet, priest and king, and thus foreshadows the coming Messiah.

A review of Samuel's administration discloses to us certain striking characteristics: (1) He makes a pronounced effort to popularize the government. When Samuel came into authority, Israel had sunk to her worst, politically and morally. The ark was in the hands of the enemy; Shiloh, the national religious center, was burnt; the Philistines were successful in their invasions; the different tribes were isolated; the industries of the people controlled by foreign influence; the nation, if it can be so called, was crushed and cowed. Samuel's first step in the reuniting of the tribes and the establishment of a true national life, was to call a convention of the people. Politically and nationally, he may be called an American. His methods were purely democratic. In order to give the widest opportunity to his Judgeship and weld its possibilities into practical outcome, he took the people into his confidence. He assembled the nation at a central point, and thus anticipated the republican principle of a "government of the people, by the people and for the people" as an imperishable heritage. To this effort they responded enthusiastically and God blessed them.

(2) A second characteristic of Samuel's administration was his exaltation of the Church. He restored the old forms of worship. The altar of sacrifice, the tabernacle, the ritual, once more took their place of prominence in the religious affairs of the people. He held the nation to as strict observance of the forms of religion as to the pure principles of statecraft; he magnified the past theocratic history, and inculcated by example and precept unqualified loyalty to its institutions. He demanded strict adherence to the forms and institutions of their ancient faith.

This is worthy of note by us. The nation was in a time of transition religiously. The old order, which had continued from Moses to Eli, had become corrupt; the sanctuary at Shiloh had fallen to pieces; the ark was inaccessible; the ancient glory of Israel had departed. It was a time for new things, new ideas and advanced religious customs and thoughts. But Samuel goes back to the old institutions and customs of the ancient faith. He exalts the Church of their fathers. There is a temptation to many these days to be done with the old in religion, and many are striving for something new. The result in some places is chaos. Let us thank God that our Church is holding fast to her ancient faith. Some one has said, "If Samuel was an American politically, he was a Lutheran ecclesiastically."

(3) A third characteristic of Samuel's administration is found in his complete reliance upon and sincere devotion to Jehovah. He was a man of God. Our Scripture lesson emphasizes this very forcibly. "Assemble at Mizpah and I will pray for you unto the Lord." He felt that to judge the people well and righteously he must be in communion with God, the Ruler of the Universe; and he had confidence in God's answering his prayer. This was the keynote of his great success. He was a man of prayer. God heard him and answered his petitions not only this time, but many times. As long as Samuel lived the enemies of Israel were powerless.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by Luther League Review, Box 876, New York, N. Y.

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The source of our strength is God. "They that be with us are more than they that be with them." We should place our complete reliance upon Him, and He will not fail us.

Third Sunday after Trinity. June 12, 1910.

## Christian Education, the Church's Hope

Psalm 78:1-8.

Topic reviewed by Rev. Frederick Gebhard Gotwald, General Secretary, Board of Education of the General Synod.

Some one has very properly said that there are two Churches—the Church of Today and the Church of Tomorrow. In this striking way is put before our thought the vital connection between the present active forces of the Church and their successors. For as the former cherish and conserve the latter will there be a vigorous future Church. The efficient connecting link between the two, making them a continuous organic and expanding unity, is Christian education. It is indeed the Church's hope.

I would suggest *three* essential lines of future influence for the Church, which Christian education alone can make successful:

*First: Her Future Leadership.* Any student of Church history can readily recognize the seal of divine approval which has always been put upon scholarly, gifted, consecrated leadership. Humanly speaking, the successful passage of certain crises in the history of God's people would have been impossible without such thoroughly trained leaders as Abraham, Moses, Paul, Augustine, Luther, Wesley and Muhlenberg; all were products of the best educational facilities of their times, plus the consecration of their natural gifts to the Church's service.

Our nation has had a similar experience. Her life has been spared by her trained schoolmen like Grant and Sherman, Sampson and Dewey. Hence she is spending lavish millions at West Point and Annapolis for the still better training of her future deliverers in times of need.

Is it necessary to argue further to show that if the Church of the future is to be sufficiently led, her future leaders must be her most finely cultivated sons? In this new century the general standards of education, culture and conduct are steadily advancing, and the qualifications of the Church's leaders must advance in proportion. Her future literature must necessarily come from the brains and pens of those of her children who have been most thoroughly educated; her future teachers and preachers must be competent to compel a hearing in the midst of many distracting rivals; her future organizers and missionaries, at home and abroad, must come in contact with and master most complex and difficult world problems. "Who is sufficient for these things?" Surely not one of meager gifts, crudely trained, but only God's most gifted sons, "thoroughly furnished" by all the culturing power which the Church possesses.

*Second: Her Future Membership.* If the Lutheran interpretation of the Scriptures concerning the parity of the priesthood of all believers is correct, then she must logically discharge her educational duty to her laity. It would be both absurd and anti-scriptural to confer on the clergy a monopoly of the gifts of the higher education. The work of our congregations and synods would be paralysed if only the clergy were competent to plan, organize and execute the aggressive, living operations of the Church. The lay members, male and female, have a right to all the beauty and power which a liberal culture of mind, body, heart and soul can confer. Then they can join with the clergy in offering these gifts, as their rational service, in the varied lines of enterprise which the Church must carry out in her worldwide mission. The present "Laymen's Movement" in the Church is a reassertion of this right and desire for a share in the Church's forward progress. That they may be well gratified, let our sons and daughters, through parochial and Sunday schools, colleges and seminaries, have the benefit of the very finest facilities for a thorough Christian education.

*Third: Her Future Environment.* What has been said pertains to the Church's own internal life and needs. Her own membership, clerical and lay, for the sake of *her own self preservation,* should be thoroughly indoctrinated and learned. But a third and pressing reason for Christian education is in the needs of the State, or the non-Church world in which the Church operates. It is highly pathetic, even tragic, to see the desperate efforts now making in the purely secular educational world to procure for the State this essential for good citizenship which we have in the ethics of the Gospel. From the Juvenile Court to the Federal penitentiary, the State is hav-

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ing her hands filled to overflowing with defective moral products. She must ever increase her penal appropriations and enlarge her jails, in spite of over $300,000,000 which she spends annually for non-Christian education. Her thoughtful leaders are inquiring, What is the matter? Her sociologists, statesmen, prophets, are in despair over the rising tide of misdirected and lop-sided education. The National Educational Association annually passes resolutions of warning. The Religious Education Association has been organized by leading American pedagogues, with the motto: "To Christianize the education of America and to educate the Christianity of America." Nor is it only an American question. Last fall, in London, was held an International Congress of Moral Education. It is a burning modern issue in England, Germany, France, and the awakening nations of the Near and Far East!

I would suggest, therefore, that, *for the sake of the State*, the Church must foster and maintain the ideals, principles and practices of Christian education, so that the State may not be destroyed by a materialistic, suicidal, non-Christian conception of life and government.

Every dollar given and every child furnished to the gracious influences of the institution of Christian education, of whatever grade, is the wisest possible action on the part of the far sighted Christian. It means the security of the Christian's hope in trained and devoted churchmen. It means also the perpetuity of the State, supported by loyal, law abiding and intelligent citizens.

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Fourth Sunday after Trinity. June 19, 1910.

## United Israel and Her Kings

II Samuel 5:1-10; I Kings 10:1-9.

Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

Why did God take the kingdom from the house of Saul? What were the names of the twelve tribes? What held them together? Was there anything of a democratic spirit shown in their uniting under David? What story of David best shows his character? Was the reign of Solomon a blessing to Israel?

Truths for our own lives:

I. When Saul died at the battle of Mount Gilboa, the tribe of Judah, the largest and most powerful of the twelve tribes, made David their king. The natural thing would have been for the other tribes to acknowledge David as their sovereign also. But Abner, Saul's uncle and captain of his army, a man of great statesmanship and vigor, established himself with the remnant of Saul's family at Mahanaim, on the east of the Jordan, and there set up Ishbosheth, Saul's son, as nominal king. Gradually the tribes gathered around him until finally nearly all, except Judah, recognized his authority. The nation was now divided. This disruption was caused largely by the personal ambitions of one man, Abner, aided by the spirit of jealousy among the tribes. Selfish ambition and jealousy have brought ruin to many a noble cause.

II. This divided condition of the kingdom continued for about eight years. At length, both Abner and Ishbosheth were murdered; and as there was no one strong enough to rule in Abner's place, David was at once anointed king over all Israel.

When the leaders of the tribes come to acknowledge David as their king, they give three reasons for so doing: The tie of relationship, his proved capacity as a leader of men, and the divine choice. They gave three reasons, but in reality Israel was united through the strength of character and personal ability of David, God's servant. David, King of all Israel, was a man after God's own heart. There is much to be done for God's cause today, and for its doing God needs men and women of strong personality and Christian character. Mightier than many sermons are the lives of true Christians. As united Israel, the kingdom reached the height of her glory and power. This lesson is a call for united effort in our Leagues and churches. When all work together great things can be done for God and His Church. The great King whom we serve calls the Luther League of America to be one for Him.

III. The other king of united Israel, and her last, was Solomon, David's son. Solomon was a great king. In many ways the most magnificent of all ancient Oriental kings. Under him the divine promise as to sweep of territory was fulfilled. The Hebrew king held scepter over a tract of country long and wide; from the River Orontes on the north to the border of the Egyptian desert on the south; from the Mediterranean on the west to the Euphrates on the east. Under him the temple was built, that glorious House of God. Splen-

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did was King Solomon, and wise above all the kings of the earth. In our Scripture lesson for today we have the record of the visit of the Queen of Sheba, who came a journey of over a thousand miles to see the splendors of his palace and to hear his words of wisdom. This visit is of interest to us because our Lord Himself refers to it in Luke 11:31: "The Queen of the South shall rise up in judgment with the men of this generation and condemn them; for she came from the uttermost parts of the earth to hear the wisdom of Solomon and, behold, a greater than Solomon is here."

Wise and great was Solomon. But wiser and greater by far is our King, the Christ most glorious. More than Solomon could possibly give to the searching Queen of Sheba does the Greater than Solomon give to every one who comes seeking.

—♣—

Fifth Sunday after Trinity. June 26, 1910.

## Luther's College Days

Prov. 1:1-10, 20-23.

Topic reveiwed by Rev. Howard R. Gold.

The picture one is able to get of Luther's college days will depend very largely upon the historical imagination. The chief purpose of this article is to supply some facts which will be of assistance in forming a conception of the "college days" of the Reformer.

A few facts about his alma mater. Erfurt University was founded in 1392, in Saxony, on the territory of the Archbishop of Mainz. The schools out of which the university grew had a greater antiquity than any others of similar rank in Germany. At the middle of the thirteenth century 1,000 boys were studying there. It became the home of German humanism, and when Luther entered it was the greatest of the North German universities. By the middle of the fifteenth century it had reached its greatest prosperity and importance. In the year 1455, 538 new students registered, and the entire attendance was about 2,000. John of Wesel, a deeply spiritual man, who died in 1481, was one of its prominent professors.

Luther entered the university in the summer semester at the age of eighteen. His preparatory work had been completed at Eisenach, where he lived in the religious Cotta family, in the neighborhood of a Franciscan monastery, with a priest by the name of Braun as an intimate friend: These influences were powerful factors in his college life. Luther was not required to "work his way" in college. His father had prospered and could support his son, who devoted himself diligently to his studies. His chief studies were philosophy and classical literature. The former included logic, rhetoric and the elements of the physical sciences. The best professors were Truttveter and Arnoldi. The textbooks Luther bought at the college book store were those by William Occam, Peter D'Ailly, John Gerson and Gabriel Biel. He studied these men carefully and criticised them freely. In the classics he took great interest in the cultural and philosophical side, not the philological. He desired more to know the sense than the style. Students were expected to read, write and speak Latin. Melanchthon says that "Luther's talents were the admiration of the university." On September 29, 1502, he received the degree of Bachelor of Arts; and at Epiphany, 1505, the degree of Master of Arts. After having spent four years at the university, and when he expected to begin his law studies, he suddenly, July 17, 1505, entered an Augustinian monastery.

The accounts of student life at the mediæval universities, apart from the lectures and books, are extremely interesting and reflect the spirit and culture of the age. To some extent students lived in halls or dormitories which were under the supervision of regents or masters. The hour of closing for the night was fixed. At Erfurt it was 9 o'clock. At Leipsic 9 in winter and 10 in summer. The discipline was not nearly as strict as in modern times. The penalties for offenses were carefully graded. Thus in Leipsic, in 1438, a fine of 10 groschen was imposed for "lifting a stone or other missile with a view of throwing it at a master, but not actually throwing it. For throwing and missing, the fine is increased to 8 florins, while a still higher penalty is provided for a more successful marksman." Flogging was contemplated in the statutes of the universities at the beginning of the sixteenth century.

There were various forms of "hazing." According to accounts, there was much wholesome fun and some abuse. The Freshman ("Bejaunus") of course received considerable attention, and as in our day, his custodians went to great pains for his especial benefit.

We can easily believe that Luther, the stu-

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dent, engaged in the social activities of the university with much enthusiasm. He was known as "Musicus" among his friends because of his musical ability. We know that he was a congenial companion, brilliant in conversation and well informed. In modern college life Luther would occupy a prominent place, as he did at Erfurt. He would be known in the musical clubs and in the debating halls, and would be sought by those enjoying agreeable companionship.

There were many evidences of religious life in the university cities of the sixteenth century. Churches, chapels, cloisters and religious fraternities were numerous, giving abundant opportunity for worship, study and discussion. We have the statement of several important facts which touch on the religious life of Luther. He attended the church services at Erfurt, and frequently spoke of Dr. Sebastian Weinmann as a helpful preacher, but criticised him for emphasizing the law at the expense of the Gospel and the interpretation of the psalms. He began every day with prayer according to his motto: "To pray well is to study well." He regularly read the book of selected Bible lessons used much in those days. And the fact given perhaps most attention: One day while examining certain volumes in the library he found a complete copy of the Latin Bible, was delighted at the discovery and read in it. The first passage he read was the story of Hannah, in First Samuel.

We may readily conclude that Luther, serious, scholarly, pious, social and interested in general university activities, carried with him through life the memories of happy, wholesome college days.

## Daily Bible Readings.

Monday, May 23—Genesis 22:1-12.
Tuesday, May 24—Genesis 37:3-28.
Wednesday, May 25—Exodus 2:1-10.
Thursday, May 26—I Samuel 17:32-58.
Friday, May 27—II Chronicles 24:1-14.
Saturday, May 28—Luke 2:40-52.
Sunday, May 29—I Samuel 3:10; Psalms 128:1-6.
Monday, May 30—I Samuel 5:1-18.
Tuesday, May 31—I Samuel 6:1-21.
Wednesday, June 1—I Samuel 7:1-17.
Thursday, June 2—I Samuel 8:1-9.
Friday, June 3—I Samuel 8:10-22.
Saturday, June 4—I Samuel 9:17; 10:1.
Sunday, June 5—I Samuel 1:1-17; 8:6-9.
Monday, June 6—Exodus 12:14-28.
Tuesday, June 7—Exodus 13:1-16.
Wednesday, June 8—Deuteronomy 6:1-15.
Thursday, June 9—Deuteronomy 31:1-13.
Friday, June 10—Ephesians 6:1-20.
Saturday, June 11—II Timothy 3:10-17.
Sunday, June 12—Psalm 78:1-8.
Monday, June 13—I Sam. 10:17-27.
Tuesday, June 14—I Sam. 15:10-23.
Wednesday, June 15—II Sam. 5:1-12.
Thursday, June 16—I Chron. 22:6-19.
Friday, June 17—I Kings 3:4-15.
Saturday, June 18—I Kings 8:54-66.
Sunday, June 19—II Sam. 5:1-10; I Kings 10:1-9.

## Prize Story Contest

It is the purpose of the LUTHER LEAGUE REVIEW to offer a prize for the three best stories submitted in a competitive contest. The first prize will be $25, the second prize $15, and the third prize $10. These stories must be original and of a character suitable for a publication like the LUTHER LEAGUE REVIEW.

The following are the conditions: First, all stories entered for competition must be presented in typewritten form; second, a *nom de plume* must be used with the story and the key to the *nom de plume* mailed in a separate envelope to the editor of the REVIEW. All stories must be in the editor's hands not later than November 15, 1910. Third, all stories submitted, whether winning the prize or not, shall be the property of the LUTHER LEAGUE REVIEW. Fourth, stories to consist of not less than 8,000 words and to be divided into at least five chapters.

The purpose in offering these prizes is to stimulate the literary effort of our young people. These stories will be submitted to a competent committee of three persons, who shall be appointed to pass judgment upon the stories and select those three that shall be regarded as winning first, second and third prizes. The *nom de plume* and name of the writer will appear on the publishing of the story in the REVIEW.

In preparing the story for this contest care should be exercised in the selection of the plot, the literary finish and development of the plot, and the point or teaching in the story. Due regard should be had for originality of conception and individuality in its development. Old manuscripts will not be received.

This contest is open to any and all of our Lutheran constituency. Each one competing should be careful to note the conditions and requirements outlined in this notice.

Stories received later than October 15, 1910, cannot be accepted for competition in the Prize Story Contest.

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Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. EILERT
WITH
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LUTHER M. KUHNS, Omaha, Neb.
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C. C. EISEMANN, Chicago, Ill.
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## Editorial

The aim in the League should be to train the young people to take an active part in Church work. This organization was designed to be a helpful agency in the Church. There is one important condition for success in the Luther League. The condition for success we have in mind is this: Each member of the League should be made to feel that he has a share in the League. From the very beginning of membership each one should feel that he has a share in the work of the Luther League. This condition may be secured by wise and skilled leadership on the part of the pastor and officers. League members ordinarily have to be trained to do active Church work. They are not born to it. But the aim is to develop workers, not shirkers; and it requires some executive ability to give the young people who may be inclined to sit and listen to others carry out the program, who may be disposed to sit idle and see others work, something they will willingly do. This may be done either at meetings of the society or through commitee work. Every opportunity should be seized to advance the interests of the League and Church it is to aid. Once they can be enlisted to do something they will sympathize with their fellow members. If they are at all interested in their Church's welfare they will take a greater interest in the society. Often this can best be done by making each member feel he has a part in the League entirely depending upon him. Naturally their interest in deepened when they are made to feel more that the burden of responsibility for the success of the League is not only with the officers, but that upon them also rests a part of this responsibility. If this spirit can be infused into the League the organization will be both permanent and successful.

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In your Luther League work always do the most important thing first. In case everything cannot be done it is best to omit trifles. Often the easy things are done and the really important things are neglected just because they are difficult. This is not the best course. Leaguers who either evade or shirk the hard and important things are incapable and unworthy of success. They not only do not succeed, but they hinder and discourage others. This evasion of responsibility frequently explains why spiritual paralysis is found in the League and among its members. Those members who do not fear or avoid difficulties may be depended upon to do all the lesser things possible and they will be able to rejoice in the splendid achievements of the League because the important things have received attention and care.

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The business of making a young people's society "go" is not always easy. It takes more than enthusiasm. It requires more than the momentum of a great movement. It will

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not go of itself. Unless the pastor says things must move, they never move. It takes wise planning; it requires persistent effort; it needs indomitable will to make a society "go" and to keep it going. Here is where most failures are made. Where there is will and effort and method in a church, kindled by prayer and consecration, there will be living interest in all the departments of congregational service. The work of God goes forward, and happy the one who has some share in the great business.

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The Press Committee is one of the important committees of the Luther League. Its business is to secure publicity in the district and in the community, and to furnish THE REVIEW advance notices and reports of conventions. This committee is to "write up" the news. To write news forcefully and attractively, to put it effectively and brightly, is the hard part to learn. An experienced writer gives this excellent advice: "Get out of the commonplace, but do not get into the bizarre. Be brisk, but not jerky. Be original, but not eccentric. Be humorous (if you can), but never vulgar or flippant. Study the best models of that difficult art, 'paragraphing.' Never leave a sentence till it is crystal clear." This is saying much—excellent advice in small space. Press committees are very apt to gauge their work and value it solely by the space they fill. To fill a large number of columns and to get into a number of newspapers may be a matter of congratulation. But the thing wanted—the test—is whether your writing is read and remembered. Aim at readableness. If you simply "dash off" the news your column in the paper will likely be skipped. The aim should be to lift your "write up" out of the commonplace so it shall be read and shall never be skipped. This will not be the case if your sentences are muddy and your thought indistinct. For good press work you need some good ideas, and then tell them in a simple and sprightly style that will attract attention and fix the idea in the memory. Just imagine in reporting a convention, for example, that you were telling the story of the meeting to a company of friends, and that same picturesque, winsome, strong style will insure not only a good "write up," but, what is more, its reading.

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The District Luther League is designed for mutual help. It proposes co-operation for the purpose of helping each local society in the association to a high, common level of efficiency. It proposes bringing the young people's societies of our Church together within a certain territory and promoting their growth and strengthening their influence by conventions and other forms of co-operation. Its conventions are for the purpose of affording all who are interested in the work an opportunity of becoming better acquainted with it and promoting a fraternal spirit among the members of the different societies. It also seeks to encourage and stimulate by the religious services and papers and addresses at the conventions the spiritual welfare of its members. If, then, the District League is important or worth while, one aim should be to make it strong. This will be seen to be necessary to its life. But neither State nor District League officers can keep in touch with local societies that are indifferent to these purposes. The District League should have the hearty moral and financial support of every society in it. Membership in a District League should mean something.

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The District League is a most important link in our young people's work. Its relation is that of a key; and it is very necessary that it should be properly organized, and also that the officers should be the most capable that can be secured. It should consist of all the young people's societies in a district. It is the medium between the local societies and the State organization. It brings together once, or it may be oftener, each year representative delegations from local societies for the in-

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struction of inspirational addresses, for the exchange of ideas on practical work, and the discussion of methods by workers in the various local societies. It discovers timber, and often furnishes trained workers for special meetings, discloses special methods and plans adapted for local use by many of the societies present. Its spirit of education and co-operation encourages the establishment of Leagues in the various churches of the district, and promotes the fundamentals of Christian methods of service, and stimulates church life and work. Its conventions aim at the promotion of intelligence and conviction concerning Christian missions, Christian education and the allied benevolences of the Church. The enrichment of the spiritual life of the young people of the Church, and the calling attention to the matter of Christian stewardship, both its obligation and its methods, and the emphatic effort to enlist personal service and to encourage the systematic study of the history, doctrines and usages as well as current activities of the Lutheran Church come within the scope of a District Luther League convention.

*The Lutheran Herald* says that Theodore Roosevelt, like Luther, had to go to Rome to learn to know the papacy. And *The Lutheran* remarks that he knows a little less than Luther yet.

*The World's Work* for March printed an appreciative article on "Gifford Pinchot, the Awakener of the Nation."

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# Our Churches and Institutions

## In Some of Our Large Cities

**New York.**

—Rev. F. F. Buermeyer, D. D., was installed as City Missionary for New York City, in the Church of the Advent, Rev. W. M. Horn, pastor, on Ascension Day, Rev. Dr. G. C. F. Haas preaching the sermon. The act of installation was performed by Rev. J. J. Young, D. D.

**Philadelphia.**

—Salem Church, Frankford, Philadelphia, Rev. Francis Miller, pastor, voluntarily declared itself sustaining on and after May 1. The fine stone church at Olney, Philadelphia, was consecrated Sunday, April 17. The dedication sermon was preached by the Rev. G. F. Spieker, D. D., the act of consecration being performed by the pastor, Rev. Ph. Lamerdin. The new church is a fine stone structure and fronts on the new Northeast Boulevard.

**Chicago.**

—Calvary Congregation of the General Synod has let contracts for a new church building to meet its growing needs. A canvass has been made and a mission is to be established by the same body in the Albany Park District.

—Augsburg Lutheran Church, of Chicago Heights, was organized April 10.

**Cincinnati.**

—Rev. G. M. Heindel, D. D., a well known minister of the General Synod, died in this city on April 13. Dr. Heindel was to have supplied the First Church during the absence in Europe of the pastor, Dr. Kapp.

**Baltimore.**

—Rev. J. William McCauley was installed pastor of the Church of the Incarnation, on April 3. This young church, situated in a growing section of the city, is active and prosperous.

**Harrisburg.**

—Rev. W. H. Fehr has been called to the pastorate of the Church of the Holy Communion.

**Denver.**

—St. Paul's Church, Rev. R. B. Peery, D. D., pastor, has liquidated its Church Extension mortgage of $5,000.

**Louisville.**

—Rev. Harlan K. Fenner, D. D., pastor of the Second Lutheran Church, and his congregation, have organized a mission Sunday school in a new section of the city, where Dr. Fenner also preaches the first Sunday of every month.

**Kansas City.**

—The First Swedish Lutheran Church of this city has completed forty years of history, and on Sunday, April 17, began a two weeks' celebration of the event.

**Miscellaneous.**

—Zion's Church, Rev. J. M. Francis, D. D., pastor, Sunbury, Pa., at its annual meeting reported funds gathered during the year to the amount of $11,000. A resolution was adopted to support a missionary on the African field, at $750 a year. The number of members who communed on Easter Sunday was 836, and the offering that day was about $870.

—The famous pastor, Von Bodelschwingh, the founder of the Colony of Mercy, at Bethel, Germany, passed to his heavenly reward April 2. He was one of the greatest philanthropists of our time.

—North Star College, Swedish, at Warren, Minn., is to have a new building, to cost $30,000.

—The Swedish Augustana Synod will celebrate its fiftieth anniversary in June, at Rock Island, Ill.

—In the First Swedish Church, Jamestown, N. Y., 105 young people were confirmed by the pastor, Rev. Julius Lincoln.

—The library fund of Capital University, Columbus, Ohio, has received another payment from the estate of Mrs. C. Rudolf, making the total amount from this bequest $10,944.26.

—The St. John's Congregation, of Pen Argyl, Pa., has received $1,600 from the estate of the late John Winsborough, who had been a liberal supporter of educational and charitable work in the General Council.

—Muhlenberg College has received a gift of more than $13,500 from Mr. Charles Mosser, a citizen of Allentown interested in the college.

—Swedish Augustana Synod is to receive $1,000 for foreign missions from the estate of the late Mr. G. F. Johnson, Tustin, Mich.

—The Board of Trade of Greenville, Pa., has promised an annual contribution of $2,500 for five years to Thiel College, located in that city.

—Andrew Carnegie has notified President Troxell, of Midland College, that he is ready to give the college $15,000 for the library as soon as work begins. The college is to provide an equal sum as an endowment for the library. Work will begin at once.

—An effort is under way to raise an endowment of $250,000 for Luther College, to be completed by next year, when the college celebrates its fiftieth anniversary.

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profitable gathering, worth crossing the continent to attend.

The place of meeting is to be on the edge of the ocean in a large enclosed pavilion, underneath which the sea comes at high tide. There will be the benefit of the salt breezes for ten days under the most helpful and inspiring surroundings.

The mornings only are to be given to Bible study and addresses. The evenings to entertaining lectures, readings, concerts, etc., all free to those who register. One hour in the afternoon will be devoted to mission study classes, led by Miss Van Gundy, a specialist in this line of work.

The Oxford will be Lutheran headquarters, a magnificent hotel, with great porches for shade and rest, and a fine outlook over the ocean. They have given a special rate of $2 per day, two in a room, during the assembly.

Any one desiring fuller particulars may write to Rev. P. A. Hejiman, 1605 McCulloh street, Baltimore, Md., for program.

—Prof. William A. Granville, Ph. D., at present one of the faculty of the Scientific School of Yale University, has been elected president of Pennsylvania College, at Gettysburg, Pa.

—At the ninth annual conference of the Young People's Missionary Movement at Silver Bay, Lake George, the sermon on Sunday, July 31, will be preached by Rev. Dr. J. B. Remensnyder, of New York, on "The Making of the Bible."

—The Lutheran Church Visitor reports a Virginia layman's offer to support a missionary on the foreign field. This is the second such offer from Lutheran laymen within a few months, the first being from Pennsylvania.

—Rev. T. C. Pritchard, D. D., died at Phillipsburg, N. J., June 8, 1910. Dr. Pritchard was born September 25, 1840, entered the Gospel ministry in 1866, and for many years had been pastor of St. James' Church, Phillipsburg.

—Emmanuel Church, Lancaster, Pa., Rev. P. George Sieger, pastor, celebrated its fourteenth anniversary and reconsecrated its remodeled and refurnished house of worship on June 19.

—Rev. F. K. Huntzinger has just celebrated the forty-first anniversary of his pastorate of St. Luke's Lutheran Church, Reading. It is perhaps the largest Lutheran congregation in Pennsylvania. During this time Pastor Huntzinger preached 8,000 discourses, baptized 8,139 persons, confirmed 4,141, married 3,061 couples, preached 4,003 funeral sermons.

—Mr. William Decker, a member of the Montgomery (Pa.) Lutheran Church, Rev. M. H. Havice, pastor, will give $1,000 a year to the support of a foreign missionary.

—One of the results of the Laymen's Convention in Louisville, Ky., is the placing of the Church paper, the Lutheran Observer, in every home connected with Bethany Lutheran Church.

—In the commencement issue of The Manitou Messenger, the official organ of St. Olaf College, Northfield, Minn., appears the following extract:

"Luther League does not take the place of the Church, but acts as one of her staunch supporters. It is especially an organization for the edification and the instruction of the younger generation of the Church, and most of all for awakening interest in Church work.

"What the Luther League has accomplished at this institution is too well known to its students to necessitate any lengthy comment. The students are induced to attend the meetings, and by the example of their fellows they are led to take active part in the programs. Religious topics are discussed, and these discussions, in turn, elicit a study and contemplation of questions pertaining to the Church."

—The dates of the Northfield Summer Conferences are: Y. M. C. A. Student Conference, June 24-July 3; Young Women's Conference, July 6-14; Women's Home Missionary Conference, July 14-20; Summer School for Sunday School Workers, July 15-22; Summer School for Women's Foreign Missionary Societies, July 21-28; General Conference of Christian Workers, August 4-21. From August 23 to about October 1 a series of Bible studies and special lectures will be given at Northfield Seminary and at Mt. Hermon, the Moody Schools. The usual reduced railway rates are in force this year from June 10 to October 10, full fare going, half fare returning, applying to practically all of the United States east of the Mississippi with the exception of those States north of the Ohio River.

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# Luther League

**Conducted by I. S. RUNYON**

**SEND IN THE NEWS.**—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

## Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia

### OFFICERS

WM. C. STOEVER.....President, 727 Walnut street, Philadelphia, Pa.
LUTHER M. KUHNS.....General Secretary, 2569 Pierce street, Omaha, Neb.
HARRY HODGES.....Assistant General Secretary, 2009 North Thirty-third street, Philadelphia, Pa.
CHAS. T. A. ANDERSON.....Treasurer, 167 Dearborn street, Chicago, Ill.
REV. C. K. HUNTON.....Statistical Secretary, Salem, Va.
REV. PAUL H. ROTH.....Literature Secretary, Beloit, Wis.
REV. GEORGE H. SCHNUR.....Topic Secretary, 730 Marshall avenue, St. Paul, Minn.

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*Composed of the President, General Secretary, Treasurer and the following members:*

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I. S. RUNYON.....New York, N. Y.
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A. RAYMOND BARD.....Reading, Pa.
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All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

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Cor. Sec., MISS OLGA BEALL....Washington, D. C.

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President, REV. W. E. CROUSER.....San José.
Secretary, REV. O. H. GRUVER.....Oakland.

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President, GEORGE BRENEKE, 2511 Eoff St., Wheeling, W. Va.
Secretary, MISS CLARA STROEBEL..Wheeling, W. Va.

LUTHER LEAGUE OF RED RIVER VALLEY—
President, REV. H. O. SHURSON..Moorehead, Minn.
Cor. Sec., REV. J. A. ZUNDEL, 319 8th St., Fargo, N. D.

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### NATIONAL LEAGUE CONVENTION.

—The next convention of the Luther League of America will be held in Pittsburgh, Pa., October 25, 26 and 27, 1910.

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## Luther League of America
## Statement No. 20

From May 1, 1910, to May 31, 1910.

| | Per Capita Tax. |
|---|---|
| L. L. of South Dakota | $10.00 |
| L. L. of Church of the Resurrection, Phila., Pa. | 6.00 |
| L. L. of St. Stephen's, Brooklyn, N. Y. | 5.00 |
| | $21.00 |
| Previously reported | $1,677.98 |

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| Dues. | |
|---|---|
| Iowa State League | $10.00 |
| Northwestern, Central Pennsylvania | 6.00 |
| Indiana State League | 10.00 |
| New York City League | 6.00 |
| Mohawk Valley District League | 3.00 |
| Pittsburgh Central League | 6.00 |
| Chicago District League | 6.00 |
| Ohio Valley District League | 6.00 |
| Trinity Church, Newport News, Va | 1.00 |
| Allentown Central Luther League | 6.00 |
| Total receipts | $2,115.18 |

Respectfully submitted,
C. T. A. ANDERSON, Treasurer.
Chicago, Ill., August 31, 1910.

## NEW YORK

**Brooklyn District.**

—The following resolution was adopted at the last meeting of the Luther League of Brooklyn:

"The District Luther League of Brooklyn, in accordance with a resolution adopted at its regular meeting, held on June 20, in Holy Trinity Church, desires to express its grateful appreciation of the effective services which Mr. Carl F. W. Fritschler rendered as its president in assisting in the establishment of Luther Leagues in the various churches and in stimulating the interest of the young people of our Church in organized work for the Kingdom of God.

"The League likewise rejoices in the fact that his untiring efforts and his consecrated talent have been recognized in the honor which was conferred upon him in his election to the office of president of the State organization. The greater honor carries with it greater opportunity, as well as greater responsibility, but the confidence which he inspired by his faithfulness in the discharge of his duties in the lesser office merits the confidence which he will need in the discharge of the greater duties which now await fulfillment. The Central League of Brooklyn congratulates the State organization on the election of Mr. Carl F. W. Fritschler as its president."

## PENNSYLVANIA

**OFFICIAL CALL FOR STATE CONVENTION.**

—The seventeenth annual convention of the Luther League of Pennsylvania will be held in Meyersdale, Somerset County, Pa., October 22, 23, 24, 1910. The first session will be held on the afternoon of the 22d, at 2.30. Each local League is entitled to two delegates and each District to five.

To make the convention a great success a large representation of delegates is necessary. Therefore all delegates will be entertained by the Lutherans of Meyersdale. Let all District and local Leagues appoint their delegates at once and fill out the credential blanks, soon to be sent out, and return to Meyersdale promptly, so as to avoid confusion in the assignment of delegates.

The convention theme is "Christianity and Modern Social Conditions." The program, with speakers, follows in regular order:

"The Historical Effect of Christianity on Society," Prof. John I. Woodruff, Litt. D., Selinsgrove. "Christianity and the Labor Question," Wm. N. McNair, Esq., Pittsburgh. Sunday morning sermon, "The Unmerciful Servant," Rev. H. E. Clare, Wilkensburg. Junior Luther League meeting. Junior sectional conference for adults. Sunday evening sermon, "The Power of the Word in Social Regeneration." The Rev. C. Theodore Benze, D. D., Greenville, president, Thiel College. "Christianity and Social Legislation," Robin Wolf, Esq., Pittsburgh. "The Open Church," Mr. Frederick C. Deitz, Philadelphia. "Christianity and Immigration," F. K. Fretz, Ph. D., Philadelphia. "The Boarding House Problem," the Rev. J. F. Schantz, Philadelphia. "The Unchurched in the Congested Cities," the Rev. A. B. Hering, Philadelphia. "The Lutheran Church's Solution of Social Problems," the Rev. John A. W. Haas, D. D., Allentown, president, Muhlenberg College.

The State and local officers are planning for an enthusiastic gathering. To accomplish this we must have the delegates. Therefore plan to be represented and yours will be the benefit.

Additional credential blanks can be secured from Mrs. B. B. Harker, 438 W. Queen lane, Germantown, Philadelphia.

Yours for a fine convention.

Arthur T. Michler, President.

**Philadelphia District.**

—At the fall convention of the Philadelphia District Luther League, which will convene Tuesday, September 27, 1910, at the Church of the Nativity, the Rev. George W. Enders, D. D., of York, Pa., will deliver the address at the evening session, his theme being "The Present Day Use of Our Lutheran Heritage." There will be the annual election and the transaction of important business at both sessions. At the afternoon session, Prof. L. M. Haupt and Miss M. M. Marshall will read papers on timely topics. Delegates to the national convention to be held at Pittsburgh, and to the State convention to be held at Meyersdale, will be elected.

**Catawissa District.**

—The annual convention of the Catawissa District Luther League will be held September 22 and 23, in St. John's and St. Matthew's churches, Catawissa. An interesting program has been arranged. Local Leagues and soci-

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eties should elect delegates at once. Each local is entitled to five delegates. Send names of delegates to Rev. J. H. Sandt, Catawissa. Send the dues ($2) to Miss Carrie Dry, treasurer, Mifflinville.

**Northwestern District.**

—The Luther League of Northwestern Pennsylvania met August 21-23, in St. John's Church, Erie, Pa., Rev. Gustave A. Benze, pastor. About sixty delegates were present. The general topic of discussion was "Our Interests," and under it such subjects as "Thiel College," "Church Literature," "The City Mission," "The Slav," "The Jew," "The Italian," "Our India Hospital," were treated in interesting papers. The following officers were elected; President, Dr. Frantz, of Warren, Pa.; vice-president, Mr. Sershing, of Titusville, Pa.; secretary, Miss Esther Bark, Meadville, Pa.; and treasurer, Miss Florence Beaver, of Greenville, Pa. The delegates to the national convention are Revs. G. A. Benze, G. F. Gehr and W. E. Frey. The next convention will be held at Greenville, Pa.

## OHIO

—The young people of Emmaus Lutheran Church, Rev. Luther Hogshead, pastor, organized a Luther League, February 13, 1910, with a membership of ten. Now the League has twenty-six members, nine of whom are subscribers to the Luther League Review. Two delegates attended the State convention at Toledo, June 22, 1910. The following are the officers: President, J. F. Schnable; vice-president, W. J. Dozer; secretary, Miss Eleanor Boester; treasurer, Miss Tack; corresponding secretary, G. H. Ketteringham. A reception and welcome was given by the League to the members of the confirmation class at the home of the president, Thursday, July 28. This church is a mission and has had a steady and substantial growth.

## INDIANA

—The Luther League at Mulberry gave a picnic at the academy building on Tuesday, August 9, in honor of Mr. and Mrs. G. M. Moser, who have been active in the League and who will soon remove their residence to Lindstrom, Minn., where Mr. Moser has been elected principal of the public school.

## IOWA

**Northwestern District.**

—The ninth annual convention of the Northwestern Iowa District Luther League was held at Emmetsburg, July 29-31. Rev. L. O. Wigdahl, pastor of the Emmetsburg Lutheran Congregation, made every one feel at home by his address of welcome. An address of the same nature was given by Mr. H. M. Helgers, who spoke in behalf of the local League.

Rev. J. J. Akre responded with a short address, thanking the Emmetsburg congregation for its hospitality. This was followed by an address by Oliver L. N. Wigdahl, president of the District League, who extended the Emmetsburg congregation thanks for the generosity and kindness shown.

On Saturday morning the papers read were excellent and showed careful thought and study. The first was on "Purpose of a Young People's League." This paper brought out arguments in favor of a League, showed what a League means to the young people of a community. The second paper was on "Planning the Meeting." This paper suggested various plans for conducting the meeting. The third paper, "How to Improve Our League," advised attention to visitors and the cultivation of genuine sociability among the members.

On Saturday afternoon there were two papers, one on "True Greatness," the other on "A Creed of Kindness."

In the address on "Our Heritage and How to Keep It," emphasis was laid upon the fact that the Church is our "heritage."

On account of the large attendance, the Saturday evening and Sunday sessions were held at the court house, where there was more room.

Two papers were given at the Saturday evening session, one on "Home Missions," the other on "Young People and Missions." These papers were of the same high standard as those previously read.

The sermon on Sunday morning was by Rev. J. J. Akre. A convention chorus sang.

The chief features of the Sunday afternoon session were a paper on "Christian Education the Hope of the Church," and an address by Prof. L. W. Boe, on "Civic Righteousness." The paper showed that a non-Christian education is incomplete and cannot be compared with the well rounded off educational training received at our Christian schools. The address was educational and inspiring.

On Sunday evening two well prepared papers were read. The title of the first was, "What Can the Young People's League Do for the Confirmant?" and brought out the necessity of having some Christian influences to surround the confirmant and thus prevent him from drifting into the ways of the world. The other paper reminded the Luther Leaguers of their duties.

An address was given by Rev. S. Strand on "Wonnelse." The address was educational, but was seasoned with humor, making it decidedly interesting.

Each session was well balanced with music

(Continued on page 34.)

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# Our Junior Leagues: August, 1910

IN THIS DEPARTMENT, ADDRESS C. ELVIN HAUPT, D.D., LANCASTER, PA.

SEPTEMBER'S CALENDAR AND RECORD OF EVENTS.

September 4.—Fifteenth Sunday after Trinity Sunday.

September 5.—1905, the Russo-Japanese Treaty of Peace signed.

September 6—1711, birthday of Henry Melchior Muhlenberg. 1901, President McKinley shot.

September 11.—Sixteenth Sunday after Trinity Sunday.

September 14.—1901, death of President McKinley.

September 17.—A. D. 96, death of the Emperor Domitian, a persecutor of the early Christians.

September 18.—Seventeenth Sunday after Trinity Sunday.

September 21.—Savonarola, the Italian reformer, born in 1452.

September 22.—Lincoln's Emancipation Proclamation of 1862.

September 23.—1742, landing of Muhlenberg at Charleston, S. C.

September 25.—Eighteenth Sunday after Trinity Sunday. 1555, the Peace of Augsburg, giving religious freedom to the Lutherans in Germany. 1690, the first newspaper printed in America.

—•—

*A Memory Verse* for the month. Let us therefore cast off the works of darkness, and let us put on the armor of light. Romans 13:12.

—•—

*Hints and Suggestions.* The autumn, with its reorganization of the workers for the coming winter work, will soon be upon us. It is wise not to wait until the end of the summer before beginning to plan and assign the work to be done. Better arrange all that you can in advance. It may be that a festival of berries or fruits can be carried out by the Juniors of the League, thus bringing out their talents and giving them an opportunity to work in a good cause, for the Church, the school, the League, missions, the synodical orphanage, hospital, etc. It may be that music, vocal or instrumental, can be supplied by the little workers and the Junior League room filled with many a happy hearted company. Decorations in flowers and in the League and other suitable colors may be possible and a very delightful time enjoyed by all.

File and bind your REVIEWS for the bookshelf of League reference books.

—•—

*Queries.* Do you have a special object for which your League is working? If so keep it as a target before you.

Do you take advantage of the JUNIOR TOPICS and the HELPER?

—•—

Do you encourage the spiritual life of your Juniors? What are you doing in treating great moral questions, such as honesty, reliability, temperance, prudence, chastity and piety?

Would it not be well to vary the decorations of the room as often as possible?

Will not everybody try to be on hand five minutes before the time of calling the meeting to order?

—•—

*Advantages of the Junior League.*

Some of the benefits arising from the existence of a Junior League are:

More careful reading of the Holy Bible.

Better reading of the Word aloud.

Better acquaintance with the books of the Bible.

More careful study of the coming Sunday school lesson.

A broad general acquaintance with the topics of the League.

Practice in punctuality, diligence and deportment.

Greater skill in music.

Better knowledge of Church history and the charities of the Church.

Skill in planning work and working plans.

Better knowledge of the strength of united work.

—•—

*Answer to the Dissected Verse of June.* Romans 12:21. One way in which the dissected verse may be used is to write as many copies of the verse as there are Juniors present, each word upon a separate slip of paper, and giving each Junior one mixed set of slips, see which one can be the first to arrange and read out the words in their proper order.

—•—

*Almost* any leader of a Junior League will find a good blackboard useful.

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Subjects that can be grasped easily and yet are worthy of attention.

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**Second Course**

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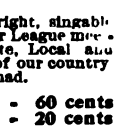

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No question concerning our Services remains unanswered.

In the preparation of this Explanation the Standard sources have been consulted. Whatever seemed well adapted to explain the meaning and the connection of the several parts of the Service of the Church was freely used.

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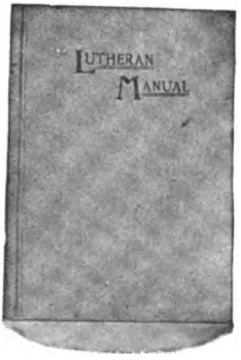


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Of the Church · By the Church · For the Church

# Luther League Review

The · Official · Organ · of the Luther · League · of America

O sacred Head, now wounded,
With grief and shame weigh'd down,
Now scornfully surrounded
With thorns, Thy only crown!

O sacred Head, what glory,
What bliss, till now, was Thine!
Yet, though despis'd and gory,
I joy to call Thee mine.

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**Greensburg District.**

—The quarterly convention of the Greensburg District League was held in Holy Trinity Lutheran Church, Jeannette, Rev. J. J. Brubeck, pastor, Thursday evening, February 3. The program consisted of an excellent address by Rev. Ellis B. Burgess, of Connellsville; a well prepared paper by Mrs. Ira M. Wallace, of Youngstown, Pa., and two pleasing solos by Miss Sara Gratz, of Penn Station. The annual convention of the Greensburg District League will be held at Youngstown some time in June.

—The Junior Luther League of the church at Jeannette is supporting a girl in the Central School at Rajamundry.

## OHIO

—The Luther League at Bryan, Rev. A. E. Bell, pastor, has made a substantial start to gather a fund for a League library for its members and the Sunday school. The League recently decided to support a native worker in the India mission field, raising the funds by a monthly offering in addition to the regular dues for local support.

—At the January business meeting of the Luther League of the Glenwood Avenue Church, Toledo, Rev. F. E. Leamer, pastor, the following election took place: Miss Lena Smith, president, re-elected; Miss Ardinell Dorsey, vice president; Mr. Harold Snyder, secretary; Miss Addie Corbett, treasurer. The April meeting of the District Luther League of Toledo and vicinity will be held in the Glenwood Avenue Lutheran Church.

## MICHIGAN

—A Luther League in the General Synod mission in Detroit, Rev. William F. Hopp, pastor, is said by the pastor to be "growing, flourishing, succeeding." New members are being received at almost every weekly service.

## WASHINGTON

—Monday evening, January 24, the young people's societies of eight Lutheran churches of Spokane—three Norwegian, two Swedish, two English and one German—held a big rally at the Swedish Zion Church, at Magnolia and Pacific streets. There were about 350 young Lutherans present and enthusiasm ran high. Prof. P. M. Glasoe, Ph. D., of Spokane College, gave a very interesting talk and outlined the future plans. Rev. B. Westerlund, pastor loci, gave an address of welcome. The assembly joined in singing Luther's hymn "A Mighty Fortress" and "My Church! My Church." After the program refreshments were served and the rest of the evening was spent in getting acquainted. Recently the above mentioned societies elected delegates and formed a Central Committee. The following officers were elected: President, Dr. Glasoe; secretary, I. Anderson; treasurer, R. Dumont. They plan to hold rallies from time to time, and in this way further the work of the Lutheran Church in Spokane. A committee now has plans under way for the celebration of Melanchthon's birthday this month.

## CANADA

—The annual meeting of Holy Trinity Luther League of Port Colborne and Humberstone, Ontario, was held at the parsonage on January 19, when the following officers were elected: President, Fred. C. Hesler; vice president, Otto C. N. Kanold; treasurer, J. R. Knoll; corresponding secretary, Frank H. Hesler; recording secretary, Miss Gertrude Pitzke; organist, Miss Minnie Boneberg; honorary president, Henry Cronmiller; honorary vice president, Rev. W. H. Knauff. Trinity League numbers forty-five members, a net gain of thirteen for 1909. Through the League's activity $25 was raised for church purposes. The League's devotional meetings are all very well attended.

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# Luther League

## Of America

"Of the Church, By the Church, For the Church"

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# Official Call for the Ninth National Convention

**Pittsburgh, October 25th, 26th and 27th, 1910**

In accordance with the cordial invitation extended at the Eighth National Convention at Chicago, the Ninth Convention of The Luther League of America will be held in Pittsburgh, Pa. After conferring with the local committee, the Executive Committee has designated October 25, 26, and 27, 1910, as the time for holding the Convention.

### REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials.

### CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Rev. C. K. Hunton, Statistical Secretary, Salem, Va. All credentials should be filled out in duplicate, one part being sent to Rev. C. K. Hunton, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Pittsburgh. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America.

### GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary of the Luther League of America.

WM. C. STOEVER,
President of the Luther League of America.

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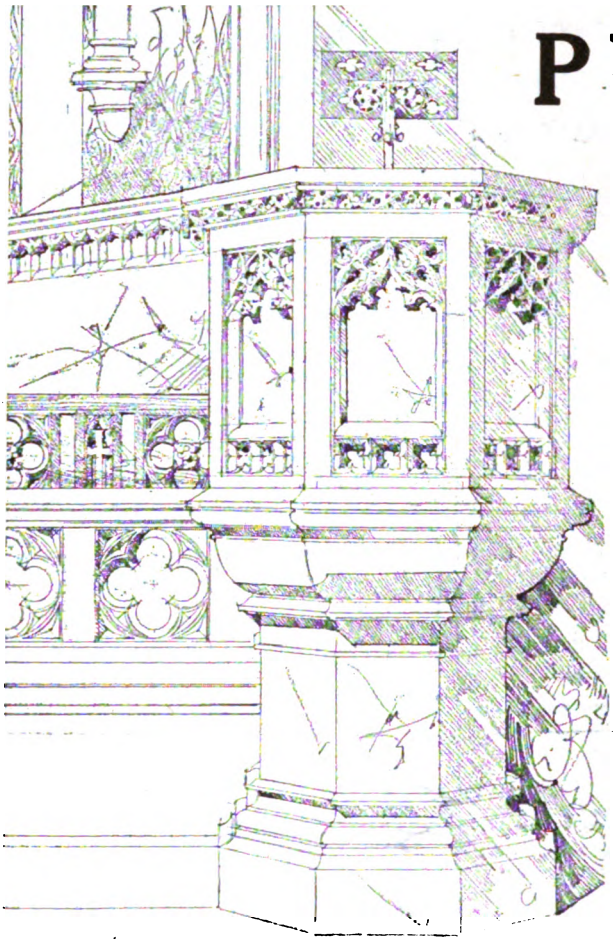

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Of the Church—By the Church—For the Church

Luther League Review

# The Church's Nativity

PENTECOST is the third of the chief festivals, closing the cycle of those festivals referring to Christ. Today it is popularly called Whitsunday. This name is given because on Pentecost it was the custom to wear white garments.

In the observance of festivals the Lutheran Church has been eminently sane. Festivals and holidays may be made a burden. In business, for example, they can become so frequent as to entail loss in wages, increase expenses, disarrange employment, and prove a nuisance, as may be experienced in Roman Catholic countries. But the Lutheran Church in the matter of festivals rejected everything that savored of the errors of the Church of Rome. She acted in accordance with her well known conservative and judicious principles. She avoided extremes. No mere ground of blind prejudice swayed her. Whatever burdened the simplicity of evangelical religion she discarded. Whatever was beneficial usage she retained. The Lutheran Church keeps all those festivals which have a foundation in Gospel history.

Pentecost is connected with its Jewish predecessor both historically and internally, "being early regarded as a festival of thanksgiving for the first fruits of the Spirit." It commemorates in its celebration the fulfilment of Christ's promise of the Holy Spirit, and His establishment of the Church. "It is both a memorial of the Hebrew feast of the completed harvest, celebrated in the actual beginning of the Church . . . and also answers to the giving of the Law on Mount Sinai." It marks for the Christian the signal adoption and organization of the new covenant people of God under Christ's headship and the influence of the Holy Spirit.

In the observance of this season we are told: "In contrast to Lent, there was no fasting during this season, and prayers were spoken while in a standing posture. In addition, this joyful season was marked by a cessation of theater and circus exhibitions, and by increased ceremonials and liturgy in the Church services."

Think of the joy and rapture of the little Church pent up in Jerusalem when suddenly the Eternal Spirit manifested His presence. The ten anxious days of waiting were changed to exultant strains. The Comforter was come. It proved the risen Jesus to be also the glorified Jesus. It was not simply moral power that was thus imparted to the Church and courage given her followers. They were filled with supernatural gifts and endowed with divine energy, and became witnesses unto the uttermost parts of the world for Christ.

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chairman of the Executive Committee. I would respectfully offer the following recommendations:

1. That the report of the special Finance Committee, which comes up for final consideration and adoption, be earnestly considered and adopted.
2. That the reimbursement of the Executive Committee for expenses incident to attending the meeting in Harrisburg be authorized.
3. That the convention instruct the Executive Committee to hold such a meeting once a year.
4. That the Executive Committee be authorized to appropriate such amount as it may deem necessary to carry on Junior Luther League work.
5. That we ask the National League to furnish us with a uniform statistical blank that may be used by District, State and National statisticians.
6. That the action of the Executive Committee concerning the redistricting item in the last Resolutions Committee report be approved.

Reports were made by the president or other representative of nine District Leagues.

Following the president's report representatives of the nine district leagues reported concerning the work accomplished in each. Corresponding Secretary Mrs. B. B. Harker, of Germantown, presented her report stating that the instructions given at the last convention had been carried out, that letters of inquiry regarding League matters had been received at various times during the year and that correspondence had been attended to.

The following suggestions were made, first that the names and addresses of the local leagues be sent to the corresponding secretary of the State, second that the district corresponding secretary furnish information regarding the time and place of the district conventions.

The treasurer, Mr. W. Haller Frey, York, reported:

RECEIPTS.

| | |
|---|---|
| Balance | $73.37 |
| Offerings, Meyersdale | 33.45 |
| State dues from District Leagues | 120.00 |
| Local dues | 3.00 |
| For General Secretary Fund from Districts and Locals | 80.50 |
| Special for expenses of Executive Committee | 8.50 |
| Total receipts | $318.82 |

DISBURSEMENTS.

| | |
|---|---|
| Treasurer's expenses | $1.59 |
| State president's expenses | 15.00 |
| Speaker's expenses (Meyersdale) | 82.35 |
| Statistician's expenses | 8.25 |
| Corresponding Secretary's expenses | 15.00 |
| General Secretary's fund | 80.50 |
| Printing | 27.14 |
| Total disbursements | $229.83 |
| Total receipts | $318.82 |
| Total disbursements | 229.83 |
| Balance | $88.99 |
| Districts in arrears | $85.00 |

The statistician, Mr. H. W. Weidner, Pottstown, reported:

Senior organizations—

| | |
|---|---|
| 251 L. L. | 13,150 |
| 26 C. E. | 1,135 |
| 10 Y. P. S. | 656 |
| 6 (unclassed) | 171 |
| 293 Sr. Org. | 15,112 |
| 77 Jr. Org. | 3,597 |
| 370 Org. | 18,709 |

Loss—27 Seniors, 17 Juniors—2,997.

| | |
|---|---|
| Local purposes | $12,113.22 |
| Benevolence | 6,359.15 |
| Total | $18,472.37 |

Mr. Charles W. Fuhr, chairman of the executive committee, reported that a meeting was held at Harrisburg. Matters that had not been attended to at that time were completed through correspondence. The committee recommended that a per capita tax of 2½ cents be raised for the financial support of the State work from the senior membership to cover the annual budget of $400; also recommended that the expenses of $23.61 be allowed.

The credential committee, Mr. Jacob A Miller, reported districts represented thirteen. delegates from districts forty-three, locals 133. visitors forty-three, total registered 229.

Rev. A. T. Michler addressed the convention on the subject, "The King's Business, Its Pre-eminent Importance."

The King's business is a work in which you and I are to be engaged. It is the business of *living* and *working* for our King. The *whole* world lieth in darkness and *must* have the light. We who possess the light must cause it to shine in all the dark place of the universe.

But we are not called to engage in a purely human undertaking, but in one that is divine. This is the *King's* business. We, who have been called by the King of kings to enlist under His banner, enjoy His presence and partake of His bounty, are to be the living witnesses and workers for Him among men. This great task is His, even Jesus', and privileged and honored, indeed, are we who have been commanded to engage in His business, in loving tribute to Him, for the great good of our fellowmen. This is the King's business and no greater activity can engage the human heart and hand.

The question may well be asked, Why is the King's business important? The answer to this question is two-fold. It is seen in *man's great need* and in *Jesus' positive command.*

The needs of men are many. To attain unto the fulness of a more perfect individual he needs comforts for the body, nourishment for the mind and food for the soul. Whilst our consideration will emphasize this latter condition, it has in mind the whole man as he lives here upon the earth. Look into the conditions of heathendom and notice his sorry plight. Look into the lives of many here in Christian America and behold their dire distress! In every case man's needs loom large and great.

Man, therefore, *needs* a knowledge of God. This statement is as universal as man himself. Every Luther Leaguer needs a knowledge of God. Especially is this true if we determine to work at the King's business as never before. By this we do not mean a mere head knowledge of certain facts recorded in Holy Scripture, but rather a *saving* and *intimate* knowledge of God's presence. This form of knowledge loves His holy presence and seeks His companion's help. And this kind of knowledge we all need.

But man needs God's *help* in all that he does. At best we are all weak and imperfect creatures, and in the great tests of life need divine help. This help our King is ready and willing to give if it is but sought. To show men where and how to seek this help is a part of the king's business. To show our young people that they need divine help in every part of their life, in every new undertaking, in every relation, is the work Luther Leaguers must do in the fulfilling of the King's business.

Again man needs comfort and strength. This enhances the importance of the King's business All men grow tired, become weary, feel discouraged and need the comforts of the Gospel. What must be the plight of the non-Christian who possesses no comfort, who has no satisfying answer to the philosophy

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of life? Wretched indeed is his case and mighty is his claim upon us, his brethren. We all need strength of soul, strength of mind, strength of body.

But the importance of the King's business is further seen in Jesus' positive command.

The command of Jesus is "Go *ye*." This is a personal command and means you. The King's business becomes all-important when its responsibility is *personally* fixed. It is personally attached to each one in this convention from which there can be no reasonable escape. Young people, you have a *personal* responsibility *before* your King *to* your fellowman. By word of mouth, by forceful example at home, by your interest, prayers and gifts abroad, you are to recognize the importance of the King's business. The command, therefore, is all important because of the great Person who uttered it. A heartfelt recognition of what the Gospel has done for us and a greater love for our fellowman should move us to higher conceptions of this great command.

Again we will ask the question, why its pre-eminence and we reply by saying, because of Jesus' teaching and the Church's experience.

That the business of our King is pre-eminent is the clear teaching of Scripture.

Our Lord's demand upon every individual is His possession of the whole self first and foremost. Therefore, He said, "He that putteth his hand to the plough and looketh back is not fit for the kingdom of God." The follower of our King is therefore to have no other gods before Him. Nothing in heaven or in earth is to come between the soul and God. Man's searching allegiance, love and loyalty are to be to Jesus Christ *first* and not last. Now compare this demand with much of our practice and we find a great divergence. Here in America we are seeking wealth and happiness *first* and God last, if at all.

As young people we are being reared in such an atmosphere and scarcely realize the antagonism of this spirit to that of our Lord. The first idea put before the young man or woman today is how can they secure the best and most lucrative earthly position. According to this standard, which becomes pre-eminent in our lives? Is it Jesus or self? Clearly it is self with all that this implies, but today as never before the demand of our King is "Seek ye *first* the kingdom of God."

Again the King's business is pre-eminent because of the Church's experience. It has been the guiding of the Holy Spirit which has led men into new fields of investigation, thus producing our modern forms of education. In all the growth and development of the past, the power of the King has been pre-eminent, and because it is the light of God among men it will ever remain so. In history the King's business stands pre-eminent. It must remain so today.

After singing a hymn the convention adjourned.

## Second Session

The evening session was opened with an organ prelude and the devotional services conducted by Rev. W. J. Nelson, of Wilkes Barre. The address of the evening was delivered by Mr. William C. Stoever, president of the Luther League of America, on "The Church's Supreme Need."

That was a wonderful gathering of five young men, students of Williams College, in November, 1806, who had been impressed with the responsibility of Christians in this land toward those in the Far East who know nothing of Jesus Christ or of salvation through Him. They met in the rear of the college buildings, but the rain soon drove them beneath the shelter of a haystack, where they talked and prayed and carefully considered their duty toward the unsaved. The results which followed that meeting have made the "Haystack Prayer Meeting" memorable for more than a century. Out of it grew the American Board of Commissioners for Foreign Missions, the first missionary society in the United States, which, during the hundred years of its existence, has created so great an interest in missions and missionaries that millions of money have been contributed and expended through it, and very many missionaries have been sent abroad to preach the Gospel. For many years this was the only society of its kind in this country, and the men and women of all the churches contributed to its support until the various denominations, from time to time, organized their own missionary societies. When the centennial of the Haystack Prayer Meeting was celebrated in New York City in 1906, about thirty laymen gathered in one of the churches to consider a united effort along the line of Foreign Missions; and then began the Laymen's Missionary Movement, which, like a wave, has swept over this country, enlisting men in service and giving to such an extent as has never been known; and this movement has spread throughout England, Scotland, and even to Australia. Through its influence the (Edinburgh) World's Missionary Conference was held in 1910 in the city of Edinburgh, where a united effort among clergy and laity was started for the evangelization of the world, and the whole Church, at home and abroad, has felt the blessed influence of that gathering.

Fifty years ago the first Woman's Missionary Society was organized, and, although the progress was at first slow, there is not a denomination in this land

WILLIAM C. STOEVER, Litt.D.
Pesident of the Luther League of America.

which does not have an organized woman's missionary society. The jubilee meetings of these societies, held in many of our cities recently, showed the great work done by the women in the past and has given incentive to greater work in the future.

The last convention of the Luther League of America, held in Pittsburgh, was a magnificent study of missions and the missionary idea, and by its papers, discussions and the letters received from the forty-eight foreign missionaries, many of the young people of our Church have been led not only to think of helping those who have gone with the Gospel message to the down-trodden and oppressed of the earth, but has brought some to offer themselves for this great work.

What is the Church's supreme need under the circumstances? There are so many demands that men and women become interested in one or more movements and they feel that that in which they are concerned is the only need of the Church. But we must be broad minded and take a survey of the whole field, so that we may understand what is needed in different portions of the world, and what, if anything, can influence work in these various directions. One

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Lutheran says that so many immigrants are coming to this country, many of whom are from our own Churches in foreign lands, that *they* should have the first attention by our people.

Some one made the startling remark in public not long ago that there are four millions of Lutherans in the United States who are outside of the Churches. They need houses of worship, and the helping hand of the Home Mission and the Church Extension Boards must be given to them. There is a great field here for Lutherans, a field which cannot be cultivated fully unless we realize the great love of the Master for us. Then there is the field abroad, with over 700,000,000 of people untaught, men and women whose souls will be lost if we Christians do not do our duty to them. Our Church, through its various bodies of all nationalities, has missions in almost every known country in the world. Some are so little informed that they know only of missions in India. Africa and Japan, and believe that all they can do is to support them.

In order to understand the situation and to learn what God means us, as His people, to do for Him, we need, first, more prayer—earnest, daily prayer for light, that our vision may be broadened.

Another need of the Church is the constant and faithful study of God's Word. The command is to search the Scriptures, "for in them ye think ye have the words of eternal life." It is a sad fact that more attention is given to the daily and to the Sunday newspapers than to the reading of the Bible. There is too much in the way of business and pleasure to occupy the minds of people, so that they have not any time to think even of the Sacred Book.

Another need of the Church is information. How many of our people know what our Church is doing and planning to do? How many of our pastors are sufficiently interested to inform their people, not only of the needs, but of the successes of the Church? Our people do not read the Church papers, and therefore they are not informed. What is your opinion of a citizen of this country who will not read and learn thereby of the greatness of this land in which we are happy to live?

Another need is consecration. Our people in their youth are instructed in our catechetical classes and are trained for confirmation and the full privileges of Church membership. That preparation is the best in the world for an understanding of the doctrines of the Christian religion, as well as of our Lutheran Church; but so often that instruction ceases with confirmation. Our young people do not realize that this (confirmation) is the most important step in their lives, and few, as results show, have given heart and soul to the Lord to offer themselves for His service.

We need, too, a spirit of unselfishness. It is so natural to consider ourselves first and give to God what is left. No one is to be deterred from giving because he has little for daily uses, but the question is, What is my duty to God? And Paul answers, "On the first day of the week let everyone set apart as the Lord has prospered him."

The King's business is a wonderful business. We all are partners in it, and the partner who fails to do his part towards its support, like the man in every-day business, will fail in receiving dividends. "The Lord loveth a cheerful giver," and blesses him who is faithful. The Church's needs are great, but if the spirit of love to our neighbor, a desire to see him brought to Christ, is fully developed, we will be faithful members of God's Church, earnest about His business, and welcomed by Him at the last as those who have been faithful unto Him.

After the evening services a reception was given to the delegates and visitors in the parish house. An excellent program was rendered and refreshments were served.

## Third Session

The third session of the convention began on Wednesday morning at 9 o'clock with devotional services. At this service "The Unlimited Sphere of the King's Business" was discussed. Mr. Bechtold, of Philadelphia, spoke of its "Unlimited Sphere Among the Destitute."

Who are the destitute? The shelterless, foodless, religionless. They are those who are deprived of luxuries which tend to man's comfort and happiness, both temporal and spiritual.

The seat of destitution is in the tenement, tenderloin, prison, almshouse, institutions for epileptic and tubercular patients, insane asylums.

All relief for the destitute should come from the Church, but the State has taken this work on itself.

Christ's charge is to give to the poor out of the abundance we have.

How to alleviate the sufferings of the destitute. By preaching, loving, giving and working in Jesus' name.

The duty of the members is to do the work of the diaconate among the poor and destitute at their own doorstep. Not until this is done to its fullest extent will foreign missionary work be successful.

Rev. C. A. Nauman, of Ligioner, spoke interestingly on the "Unlimited Sphere Among the Unchurched."

Inner-mission work is not only work among the destitute, but also among the unchurched.

Each congregation should have an Inner Mission Society to look after the unchurched within a radius of the church building.

The Church itself is not to blame. The cause is indifference, caused by lack of home training, people looking for material success over against soul's welfare and lack of faith.

The remedy: First, prayer; second, consecration; third, personal work; fourth, enthusiasm. "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth."

Mr. W. H. Menges, of Menges Mills, spoke of its "Unlimited Sphere in the Church at Large."

The work of the visible Church is to bring the kingdom of God to every creature.

Heretofore mission work was carried on by the pastors and a few men and women. The Church is now waking up to its responsibilities. There is no foreign land in commerce. Why should there be in religion?

Church members say they are too busy to attend to Church duties. They must realize that the work can not be accomplished by prayer, but by proximity; not only by purse, but by person.

An interesting discussion followed the presentation of these papers. After some routine business this session of the convention was closed with a hymn.

## Fourth Session

Devotional services of the afternoon session were conducted by Rev. P. G. Sieger, Lancaster. The convention devoted the principal part of the afternoon to the consideration of the Junior Luther League. "The Value to the Junior" was discussed by Rev. E. A. Trabert, of Pittsburgh.

The Junior Luther League is an honest attempt on the part of the Church to reach the child and train it for usefulness in the King's business. The Junior League cannot take the place of the home. The parents' first duty is to "nurture their children in the chastening and admonition of the Lord." The Junior League has none of the responsibility of fatherhood and motherhood. All that it can do is to supplement the work of the home. Where the home fails—and alas! how many fail—the Junior League has the opportunity and privilege of training the child for Christ.

"The Junior League is not merely Sunday school work, but it attempts to do what the Sunday school

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does not and cannot do." The purpose of the Sunday school is to teach. Training, not teaching, is the thing to be aimed at in the Junior League.

The Junior League does not and cannot take the place of the Church. Like the Sunday school, it is only a branch of the Church's activity. One of its supreme purposes is to lead to the Church. In Texas there is a flower called the "compass flower." It always points to the north. In sunshine and cloud, in the light and in the dark, its fair face always looks north. Lost travellers may follow its guidance and safely reach their destination. So the Junior League is a compass which always points to the Church. If it does not, it is false to the very principle upon which it is founded.

On the other hand, the supreme purpose back of the Junior League is to so direct and lead the child that life will develop into the beauty of loyal, faithful, active Christian service. It seeks to train the child to put into practice what is learned in the home, the Sunday school and the Church. In this way it prepares for and supplements the work of the confirmation class. It cannot do the pastor's work, but furnishes the pastor an opportunity to get into closer communication with the children.

At the National Luther League convention in Pittsburgh, Professor Birch made the statement that no one could teach children properly without some knowledge of child psychology. Many heads were shaken in disapproval. I am prepared to unqualifiedly endorse his statement. The successful teacher of the Juniors must know the characteristic qualities and mental attitude of the child or fail to produce the results that are being sought.

Turning now directly to the subject before us I would say that *the value of the Junior League to the Junior is seen first of all in that he learns to read and handle the Word of God.* The average child reads with intelligence at the age of eight and one-half years. From nine to fourteen years the child devours everything. This reading must be directed, or, if the child is permitted to choose for himself, he will read that which may forever poison the mind In the Junior Luther League this God-given instinct for reading is taken advantage of, and children are taught to read the best of books before the mind becomes filled with those things which make Bible reading distasteful. They are shown *how* to read and *what* to read, for there is much in the Bible which the child should not read. The Junior League trains the child to know the books of the Bible so that he is able to turn to them rapidly. How many of you Seniors can promptly turn to First Chronicles, and not make the mistake of placing it in the New Testament in place of First Corinthians? To do this, Bibles must be put in the hands of the Juniors, and they taught its blessed truths and read its beautiful story and wonderful history.

*Another faculty of the child during this period of which the Junior League must take advantage is that this is the receptive and memory age.* According to a student of child life, "most persons have obtained the greater part of their education during this period (from eight to twelve or fourteen), and all have acquired the rudiments of what is called learning." Professor James says, "Outside of their own business, the ideas gained by men before they are twenty-five are the only ideas they shall have in their lives, they cannot get anything new." What the child learns during the Junior League age sticks, and he cannot utterly forget it if he would. Educators tell us that the very best time to learn a foreign language so as to retain it through life is before the child is fourteen years old. A young brain is plastic and retains impressions.

Therefore the *value of the Junior League to the Juniors is found in the things which the Juniors memorize.* What should they memorize? We can only outline. First of all, Scripture. Memory verses should constantly be taught, and the mind stored with Scripture. An old man once remarked that the verses which he learned as a child were the only ones he retained, and were the source of the greatest comfort to him in age. Through memorizing the Junior learns the history of God's heroes of old, the location of the choice chapters of the Bible and a summary of the life of Christ. The mind is further stored with the best hymns, a history of the Church and the fundamental truths of the Gospel. This knowledge will never be utterly lost. Of course, there must be purpose in this memorizing. The purpose must be to lead the child to faithful, loving and loyal service of the Master. Much explaining is not necessary, the storing of the memory is the chief aim. If the child does not learn now he never will learn as easily or as thoroughly. Much of the ignorance of the average young man or young woman is due to the fact that memorizing was neglected during this formative period.

*A third characteristic of the child during the age when it attends Junior League is that this is the habit forming period.* This fact should make the Junior of inestimable benefit to the child. Home habits are not always right. Wrong habits are hard to unlearn. In the Junior League right habits are instilled in the life of the child. Of course, these habits must concern spiritual things, but they must not be limited to them. Through proper direction the child can be taught to acquire habits of cleanliness, neatness, punctuality, kindness, obedience, truthfulness. Whatever the habits have been the Junior League can and will change them for such habits as are a blessing, and during this period of life the child will readily respond. At this age the receptive faculty is strong and the memory retains what is impressed upon it. Habits will be formed among the Juniors which will strongly determine the future actions of the child.

*Habits can best be formed by association with those who have them. Children at this period of life are imitative.* A teacher can never lead a child to have right habits unless he has right habits himself. A teacher once asked a clergyman how to teach her children reverence, and he replied, "By being reverent yourself." The teacher who is irreverent, who does not observe the Lord's day, who neglects the service of God's house, who neglects to read the Bible can never lead the child to the possession of such habits. All teaching is fruitless without a life to sustain the teaching. On the other hand, though the words taught may be feeble, the actions of the teacher will be fruitful. The strong desire of the child to imitate will make them fruitful. You have all heard the old story of the young man who was asked under whose preaching he was converted. He replied, "Under no man's preaching, but under Aunt Mary's practicing." The power of example upon the child cannot be fully measured. By example and precept he is taught to form habits which will mould the life of the future.

*This being so, this period of life is the period of faith.* This is the time when the child who has been baptized in infancy, who has learned the story of Christ's love at mother's knee and later on in the primary grades of the Sunday school should for itself grasp and hold the blessed truths of God's love in Christ. Others call this the age for the children's conversion. We know that multitudes of children have always been in a converted state since Holy Baptism made them Christ's children. Before the age of eight to fourteen the child holds the truth of Christ's love in solution as it were; now, through instruction, these truths are actualized in the mind of the child. This naturally precedes the confirmation period, which logically follows at about fourteen years of age, and confirms the truths which have been received by the child. What a tremendous responsibility this lays upon the Junior teacher! A mistake here may be a mistake which will imperil the eternal welfare of the child. This leads me to positively believe that the pastor should be the leader and teacher of the Junior Luther League.

*In connection with this there is another thought.* It has been proven that from the years from twelve to fourteen is the age in which the child drops away from the Church. Some will criticise this statement, but I advise them to investigate for themselves. It is true that many do not drop away until fifteen or sixteen years of age, but from twelve to fourteen was the time when religious duties became irksome and they were potentially lost. I have found that the Junior Luther League helps to hold the child through this critical period of life as no other agency of the Church has heretofore. Some one has said, "The way to keep big boys and girls is to pay attention to them before they are big. The work of holding must begin when they are young." And that is just what the Junior Luther League is doing. The Sunday school is not sufficient, for the Sunday school is limited in its operations. The Junior League can be adapted to the requirements of the child, and, while caring for its spiritual interests, can also care for its social interests. By the use of all right means the Junior Luther League can keep the child in a blessed relation with Christ and His Church.

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"The Junior League Value to the Congregation and Pastor" was discussed by Rev. G. W. Genszler, of Columbia.

I believe I am to demonstrate in fifteen minutes that the Junior League is of value to the congregation and pastor. To me it seems like wasting fifteen minutes, because it ought to be as clear as daylight to every one that the Junior League, when rightly conducted, is of the same value to the congregation that rain is to the thirsty plant during a drought, that food is to a hungry man during a famine. It is like proving the axiom that the whole is greater than a part, or a straight line is the shortest distance between two points. For the whole congregation that includes the training of the children is certainly greater than a part of that congregation which deals only with the adult, and a straight line, from baptism to confirmation, is surely a shorter distance than by the round about way of revivals, mourners' bench or camp meetings, as practiced by those denominations that have no place in the church for child training.

We must not forget that the child of today will be the adult of tomorrow, but this is not saying that the congregation of today will be the congregation of tomorrow; it depends altogether upon the training we give the child of today. The youth of today must be dressed and shaped in the quarry of childhood if it is to be proper material to keep building up the Church. "As the twig is bent the tree will incline." If the child is not properly trained and grounded in the faith it is not likely that the man or woman resulting from that child will be.

The Junior League or something like it is an imperative necessity because the Church is no longer in the van, she no longer is the controlling influence in the thoughts and lives of the majority; especially is this true among children, not that she has lost her power, but she has neglected her opportunity and allowed the world and the devil to steal a march on her.

The Roman Catholic Church was wiser than we in this respect. In spite of all her errors she was wise enough at least to try to keep abreast of the world in the question of bending the twig or in training the child in the way she thought it ought to go, and we know that when they are old they do not leave that way. Our great Leader of the Reformation realized that the child of today would furnish the material out of which the Church of tomorrow would be built, and that if the Reformation was not to be only the crest of a wave that would break upon the shores of time, allowing conditions to return to their former state, then he must take care of the child. For this reason, in spite of the thousand dangers that surrounded him, and the thousands of important questions that confronted him, he took time to write his catechism and make preparations for the proper training of the child.

But the Sunday School cannot meet the demands. Can fifteen to twenty minutes a week counteract the influence of fifty hours of materialistic instruction, much of a dubious character? And isn't it true that in the Sunday School the child is often under good, bad and indifferent teachers, more often the latter?

What opportunity has the pastor under the present conditions to get acquainted with the child, let alone instruct it? Does he call at the home, the children are away to school or out on the street; does he go to Sunday School, the Bible class is forced upon him. You say we still have the catechetical class; yes, thank God for this. But what pastor has not felt how little he can do in this class? His attempts are like those of the farmer who lets the trees go till they are covered from twig to root with scale and then tries to save them.

I claim that existing conditions were brought about by giving up the family worship and the parochial school and we are reaping today the results of the training in the public schools. And until we can again have these the Junior League will prove a valuable asset to the congregation. It will give the pastor an opportunity to get in touch with the child to teach it some fundamental truths, and a little leaven will leaven a great lump.

"Its Value as a Missionary Influence" was discussed by Miss Tillie Hoffman, of Lebanon.

What are some of the things our girls and boys would miss if they did not have missions in their lives?

1. They would lack a knowledge of the growth of the Kingdom of God, for the history of Christianity is the history of missions. (This would also mean cutting out a large part of the Bible.)

2. They would lack acquaintance with some of the noblest characters of history, and the example of their lives for their own.

3. They would lack an intimate knowledge of conditions in non-Christian lands, and their urgent need of the Gospel.

4. They would lack the development of a broad, world-wide interest and sympathy, and a feeling of responsibility for their fellow men.

5. They would lack the strengthening of faith through the triumphs of the Cross.

6. They would be ignorant of the strong apologetics for Christianity offered by Christian missions.

As League workers and as Christians we are faced by certain incontrovertible facts which we need to ponder.

What are our aims? What satisfies us? Are we content with numbers, a large attendance, the memorizing and repeating of Scripture, the Creed and the Catechism, the recitation of the lesson of the day?

All this is assuredly excellent and should be sought, but is it sufficient? Unless a child is led to know Christ intimately as his Saviour and Lord, and unless Christ becomes so real in his experience that he will want to make Him known to others, then we are failing of our highest possibilities in our League work. The League, as well as the Sunday School, is of course the place for soul winning, but it is also to develop Christian character and train for Christian service.

In order to secure a League thoroughly missionary in spirit, a definite missionary policy is essential. It should include at least four things: Education, prayer, giving and an effort to secure missionary recruits. Education is fundamental, and upon it rest all the other points of the policy. If it is of the proper kind it will lead to intelligence, interest, prayer, gifts and missionary activity. It is not sufficient, however, merely to provide instruction. It must be of such a character as to induce prayer, intelligent, definite daily prayer for the extension of God's kingdom in the world.

The only successful method of giving is according to the rule of three. According to this rule giving will be:

1. Individual.—Every one of you.
2. Systematic.—On the first day of the week.
3. Proportionate.—As God hath prospered him.

1. Determined effort should be made to secure an offering from every member of the League.

2. Systematic.—It is not enough, however, to get an offering from every one occasionally, but giving should be systematic. System enters into our whole lives. We eat systematically, sleep, work, and why should we not give systematically?

3. Proportionate.—The rule of three requires that giving should also be proportionate. Some people give systematically, but not proportionately.

What will be of great value to our Juniors as a missionary influence? Teach them the history and geography of missions, and the customs and manners in non-Christian lands. Use should also be made of maps, charts, diagrams, pictures and curios. Juniors are quite old enough to make some preparation themselves of the material given to them, and should be expected to do so. Many of them like to give missionary recitations, or take some part in some special missionary program. It will be of great value to have each Junior make a missionary scrap book in which they may put pictures and small outline maps illustrating missionary lessons. They can also note down special points which the leader suggests. No child can prepare such a scrap book without gaining a great deal of missionary information and profit by it. Other methods of instruction can be given them

1. Interpretative.—That is, giving its natural missionary interpretation to a Bible passage that is clearly missionary in its contents.

2. Illustrative.—By this method one uses missionary incidents and stories to illustrate the regular Bible lesson of the day.

3. Supplemental—to the Bible lesson of the day, in no sense displacing it.

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4. Substitutional.—Substitute a missionary lesson for the regular lesson or topic of the day, once a quarter, or have a special missionary programme.

By these methods here put forth and carried out faithfully, we will, dear Leaguers, find that the missionary spirit must take root and in the future years bear fruit that will be of the greatest value to our beloved Lutheran Church.

## The Rev. A. L. Ramer, of Allentown, addressed the convention on the "Problem of Immigration."

America is today the center of a world movement that stands unique in the annals of mankind. There have been, at different periods in our national history, great waves of immigration, but the high water mark has been reached during the first decade of the twentieth century. It is indeed almost impossible to comprehend this immense multitude, which, year after year, come to find a new home among us. Whether this enormous army of wage earners comes for weal or for woe to our national welfare remains still a mooted and open problem. I find that there are a large number of intelligent, progressive men and women who have scarcely had their attention directed to this far reaching problem and rarely reflected upon the important issue which the immigrants will form in the complex of our American population.

It is therefore a timely subject to consider "The Problem of Immigration."

The arrivals of last year alone would have been almost sufficient to populate a city the size of Philadelphia. It means much to say a million foreigners are annually admitted. When we consider these figures in terms of comparisons easily understood, we cannot escape the conviction that an enormous army of bread seekers is marching peaceably in upon the highways of American industries.

Why do they come? Sundry and divers answers have been given. I believe that the impelling motive for their coming may be found in one or the other of two generic terms—oppression and opportunity. Oppression of some sort or other is the impelling force behind the great stream of immigrants that has its source in eastern and southern Europe and empties itself, like through a funnel, on Ellis Island. But like the wise men of the East, they follow the leading of the star of hope, which points to undreamed opportunities in the Eldorado of the West. In making up our estimate of the national characteristics of the immigrants, we must not forget that only, as a rule, the lower strata of society come to America. Let us not despise them and charge against them certain advantages which we here enjoy, which were utterly beyond the possibility of their attainment. We speak of the Dago, the Hun, the Slav, and be it said to our shame, in opprobrious terms.

I know from personal observation the habits and customs of many of our immigrants as they live in the homeland. I do not place them on the same level with us in enjoying the facilities of culture and refinement, but they certainly are above, and deserve better treatment, than is frequently accorded to the unfortunate "greenhorn."

I beg to call your attention to a phase of the immigration problem that is of momentous importance, namely, whence do they come? There is a very material difference in the racial characteristics of the newer immigrants from the earlier and older immigration. This difference manifests itself in a marked degree with respect to their social condition, language and religion, and in consequence of this difference, the process of assimilation becomes much more complex and retarded. Up to the close of the nineteenth century the great bulk of immigration came from northern and western Europe. But the situation with respect to the present class of immigrants is decidedly different. These hail from southern and eastern Europe, from peoples whose nationality, tradition, social institutions and customs differ essentially from ours. Most of these immigrants when they leave their home land doff their provincial costumes, but it would be folly to suppose that thereby they have laid aside their racial characteristics, and with the wearing of a new garb had bridged the mental chasm that hitherto existed between their old and new environment.

The various occupations of aliens are divided into three general groups. Each of these has again many subdivisions. Belonging to the first group, the professional, there were registered 10,334 for 1910. To the second group belong skilled labor; of these there were 138,570 admitted. The third general group is marked "miscellaneous," and is again subdivided into twelve classes. Under this heading 632,664 were registered. There is still a fourth group marked "no occupation," which includes women and children. It is a noteworthy fact that in 1910 an army of about 900,000 unskilled bread seekers were admitted to our country.

Is it not of grave importance, aye, a patriotic duty, to take cognizance of these strangers within our gates, to reflect upon their condition and to inquire into their welfare both materially and spiritually? But let me also suggest the thought that it is equally important for us to look to our own interests. Can our American civilization and free institutions assimilate and transform into good citizens this enormous influx of heterogeneous peoples? I have said that the immigration problem is one of the most important issues that presents its claims to the thinking public of America. There is scarcely any issue of national importance which has not some point of contact with the immigration problem. You cannot intelligently discuss, and omit this element, such problems as the relation between capital and labor, the American standard of living, distinctively American institutions, intemperance, the congested conditions of living in large cities, the sweat shop evil with its terrible curse as a breeder and propagator of tuberculosis, the purity of the home and family, the sanctity of the Sabbath, the respect for law and order.

It is impossible to continue to cite illustrations to show the vast importance which foreign labor occupies in the industrial world of America. I venture to make the bold assertion that if foreign labor should cease tomorrow all the great industries would be completely paralyzed.

What shall be the destiny of this heterogeneous mass of humanity, and what may be the influence exerted by them upon the American population and our institutions? Gradually a large number become permanent residents and ultimately citizens of the land of their adoption. What share and activity does the Church take in this all important transforming process that is to make a higher destiny of the millions already with us and the millions still destined to come? I am happy to say that on all sides, among many Christian bodies, there is manifested a commendable zeal in engaging in this particular form of the King's business. The overwhelming number of the present immigrants are adherents either of the Roman or the Greek Catholic Church. These communities are doing a marvelous and effectual work in collecting and providing for the spiritual welfare of their communicants. Many of the Protestant denominations take advantage to bring a fuller knowledge of the Gospel and a clearer way of salvation to the immigrant Catholics.

We have the largest number of Lutheran communicants among the Slovak nationalities. There are about seventeen Slovak Lutheran pastors affiliated with the Missouri Synod serving Slovak congregations. Four Slovak pastors who are not affiliated with any larger body are serving congregations. The Slav Mission Board of the General Council is doing the most extensive and systematic mission work among the different nationalities of the Lutheran faith. This board ministers at present to five distinct nationalities. In connection with the General Council there are thirteen ministers serving foreign congregations, namely, eight for Slovaks, two for Magyars, one for Slovenians, one Lett, one Siebenbuerger. The field of labor extends over eleven States located in fifty towns and cities. Under my direct personal supervision there are twenty-three mission fields which have no other means of receiving the Gospel ministration except as I can serve them. This field is scattered over an area of eight States, a parish so large that one is almost driven to despair because of the improper provision for effectual service.

### Fifth Session

The evening session began with an organ prelude and the opening services were conducted by Rev. Walter C. G. Veit, Easton. The address of the evening was delivered by President W. A. Granville, of Pennsylvania Col-

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lege, Gettysburg. The subject of the address was "The Relation of Education to the Work of the Lutheran Church."

Emigrants from the Lutheran countries of the Continent formed the nucleus of the first beginnings of each of the great Lutheran centers in America. Among these emigrants were some Lutheran ministers. Soon Lutheran congregations were organized and churches built, largely following Old World models. Before long it became clear that the supply of ministers educated in the fatherlands would not even supply the needs arising from the increasing tide of immigration, and it soon became evident that because of the new language and customs of this their adopted country, religious leaders educated here could as a rule serve them more efficiently. It developed that the Lutheran Church in America could not fulfill her apparent destiny and hope for a great future unless she established higher institutions of learning in which to educate and train her leaders. We therefore find that such institutions were unusually founded by the various Lutheran Church bodies not long after their own organization. And let us thank God most fervently for the lives of the sainted men who had the knowledge and foresight to grasp the fundamental importance of higher Christian education, and who had the faith and courage to thus early in our history begin to lay the foundations broad and deep on which the future welfare of the Church as an organization must of necessity rest! And right here we should note the fact that such schools were generally founded before any organized missionary work at home or abroad was even attempted, and before the other benevolent objects of our Church were scarcely thought of. Our forefathers seemed to have understood better than we do today, that before missionary work can be done, before the other activities of the Church can be properly attended to, we must have men thoroughly trained to lead in the work. It was very clear to the founders that the progress of the Church everywhere, the measure of her success in any forward movement, and the fulfillment of her mission in the evangelization of the world, would as a general rule be in direct proportion to the number of young men educated in our own Church schools, men devout, consecrated, able, and well trained for the work of the Master. And this is also the hardest part of our work. It is difficult to find young men who are willing to offer their lives and their services to God as leaders in His kingdom and to secure the means necessary for their training, and this difficulty is probably one reason why education has not of late been accorded the importance it so richly deserves among the various interests of the Church.

We have been following the line of least resistance, and that is generally a sign of lassitude, indolence and weakness. Our forebears recognized from the first that Christian education was the keystone which would bind us together as a Church and that it was the only cohesive element that could cement together our various interests and harmonize our sometimes divergent tendencies. Therefore, at the very start, they resolutely set themselves to the performance of the difficult but necessary task of providing higher Christian institutions of learning. Because of the direct appeal to human sympathy that can be made to our people in the interests of missions, the orphans, the aged, the sick, the unfortunate, and the comparative ease with which the beneficent results of gifts to these objects can be traced, it is much easier to secure money for such interests than for the cause of higher Christian education.

But perhaps the reasons that I have given for considering the educational interests of our Church so important are not convincing to you; you may say that our forefathers after all did not have a proper understanding of the relative values of our Church needs and overestimated the importance of the educational feature. Let us then turn to a study of the life and ministry of Jesus. Such a study usually clears the atmosphere for us when we encounter perplexing problems in our individual lives, and certainly when as a Church organization we are in doubt as to the best course to pursue in any mooted question, such a study is quite certain to help us on the right track. All the movements in our Church are presumably based on the life and teachings of the Master, and every activity of our Church can be traced either to His direct commands or to the example of His life.

The question then arises, what shall be done to secure for the educational interests of our Church the recognition and support they deserve and must have in order to make the future of our Church secure? First, the clergymen of our Church must be made to realize the supreme importance of higher Christian education. It is astonishing how some of our ministers seem to have almost forgotten that Lutheran schools exist. At least that is the impression one would get from the way they practically ignore the subject of higher Christian education in their preaching and pastoral work. How many of the pastors in this audience have preached a sermon or delivered a lecture to their people on higher Christian education and its urgent needs during the last year? I know there are some who are scarcely willing to make a perfunctory statement about education on Education Day. And this Church has reared them in her schools and they are what they are because of the opportunity for an education that was afforded by a Lutheran institution. It savors of rank ingratitude to their educational mothers. For nothing outside of my home influences am I more grateful than for the encouragement, uplift and inspiration that I personally received from Lutheran colleges. Although in my case it may have spoiled a good farmer to make a poor professor, I am deeply sensible of the great debt I owe to our Lutheran institutions of learning. If our ministers will but lead in the matter of pointing out the importance of our higher educational interests, the men and women will soon follow.

The Luther League motto being, "Of the Church, by the Church, for the Church," it follows that the cause of Christian education should be, outside of devotional exercises and Bible study, the chief concern of our Luther Leagues, because it is the chief business of the Church. Of the various auxiliary organizations assisting in our local Church work, the Luther Leagues naturally should be closest to our educational work; for their membership consists mainly of young people in school or just out of school, and it is chiefly from their ranks that we expect to draft our future leaders. Our Luther Leagues can be and should be the principal recruiting stations for our Lutheran schools.

And in planning for our educational work we cannot afford to offer the students in our institutions anything less than the best; we must furnish adequate plants and endowment to our institutions if the men turned out shall be able to cope successfully with the devil, for he always makes use of the latest and most up-to-date methods for promoting his cause. To have feebly manned and poorly equipped schools is to invite disaster because of the temptation to accept men of inferior scholarship and defective training for pastors of our churches and for our secular leaders.

You want your educational institutions to turn out men equal in training with the best religious leaders of our day, but are you all diligent in supplying the men and means necessary for this stupendous task? I wish to ask you who are gathered here tonight, is it fair to expect to gather where you have not planted and reap where you have not sown? Yes, many expect the educational institutions of our Church to make bricks without straw. Perhaps your heart bleeds for the millions of heathen who have not as yet heard the blessed Gospel of Christ and therefore you are an enthusiastic foreign mission worker; but don't forget that it is only from our Lutheran institutions that you can get the men and women trained to do this work for the Master. Perhaps you have heard the call from our brethren all over this land for help, and you know something about the pitiful condition of our unchurched millions, and hence you are a strong home missionary worker; remember that it is only from our Lutheran institutions that you can secure any recruits for the home mission field.

The relation then of Lutheran higher institutions of learning to our Church is absolutely fundamental. There can be no future for our Church without them. And let each one of us search our own hearts, asking, what have I done for this work which is of such great importance? Have I attended a Lutheran school? Have I sent my children to Lutheran schools? Have I given my money to a Lutheran school? If not, then in the name of God, on whom shall the responsibility rest for the furthering of the

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interests of the Church we love, of the faith that we imbibed with our mother's milk?

### Sixth Session

The Thursday morning session began with the devotional services conducted by Rev. H. W. Warmkessel, Reading.

The officers elected were as follows: President, Mr. P. Walter Banker, Wilkes Barre; corresponding secretary, Mrs. B. B. Harker, Germantown; recording secretary, Miss Grace Kendall, Meyersdale; treasurer, Mr. W. Haller Frey, York; statistician, Mr. Harvey Reno, Allentown.

The committee on resolutions offered the following report which was adopted:

That, Whereas the ministry of Mercy calls us by the same divine authority as that which has established the ministry of the Lord,

Resolved, That the attention of our local leagues be earnestly directed to the importance and the distinctively scriptural and Lutheran character of the inner mission work, and

Resolved, That the publication by Dr. Ohl on this subject be recommended to the literature committee of the Luther Leagues of America for incorporation in the reading course.

Resolved, That we extend to the officers and members of the Luther Leagues of Easton and Philipsburg, as well as to the members of those congregations who so kindly entertained our delegates at this convention, a hearty vote of thanks, and Resolved that this resolution be read at the rally.

The following resolution was presented and adopted:

That the convention recommend to the Luther League of America that a nominating committee be appointed at the national conventions, which shall select two or more names to be presented for each office. The following also was presented by Mr. W. Haller Frey and adopted:

Whereas, One of the greatest evils striking at the home, church and State is the evil of intemperance, and,

Whereas, One of the best means of righting this evil is by education, therefore, be it

Resolved, That this convention, through the secretary, request the topics committee of the Luther League of America to insert such topics that consider the subject of intemperance at least four times each year.

A committee was appointed to secure orders for the Convention Number of THE LUTHER LEAGUE REVIEW, which is to contain the report of the Pennsylvania State Convention. Eleven hundred copies were ordered.

The topic, "The Insistent Demand of the King's Business" was discussed.

Miss Zoe I. Hirt, of Erie, spoke of "Personal Requirements."

"If I had one hundred men that loved no one but God and feared nothing but sin, I would set up the Kingdom of God on earth, and shake the gates of hell in twelve months."

When John Wesley said that, did he exaggerate the value of personal consecration? We believe not. The strongest man in the world is a consecrated man. Though he may consecrate himself to a wrong object, yet if it be thorough consecration, he will have strength—strength for evil it may be, but still strength. Impressed by the pre-eminent importance

P. WALTER BANKER,
President of the Luther League of Pennsylvania.

of the King's business, and recognizing its unlimited sphere among the destitute and the unchurched, and in institutions of learning and in the Church at large, we come now to consider the strength necessary to meet its insistent demand.

When our sainted missionary veteran, Dr. Harpster, was spending the week at Thiel Summer School a year ago, he one day said something like this: "The work of God's Kingdom on earth is so many-sided! When I go into the Inner Mission Study Classes and hear described the conditions existing in the cities of this Christian land, I think, 'Why, here at the very doors of the churches is a work so pressing that we should do well to devote to it all our energies and resources.' Then I go into a class where the Home Mission problems are studied, and I think, 'Ah, this is the Church's most important work. Unless we attend to these thousands of unchurched Lutherans in America, the future of our

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Church in every department of her work is doomed.' But a little later, while listening to a discussion of the needs of the Sunday School, I am well nigh convinced that the all important question is that of training and educating the children. Then I remember poor old India with her millions living and dying in total ignorance of Him who died to save them when He died to save me, and I pray for power to help you realize the crying needs of the foreign field."

Two conceptions are necessary to all true thought of Christian consecration. In the first place, God consecrates us by the call and promises of the Gospel, by the inspiration of high motives in us, and by His continual guidance of our lives. In the second place, we consecrate ourselves by responding to the divine call through our faith, by our obedience to divine law; by giving our understanding to know God; our wills to choose Him, our imaginations to think upon Him; our memories to remember Him; our affections to fear, trust and love Him; our ears to hear His Word; our tongues to praise Him; our hands to work for Him, and our substance to honor Him.

And this consecration must be for all places, all seasons, all circumstances; for life and death and forever. "It is not wrapping one's self in a holy web in the sanctuary and then coming forth after twilight meditation, and saying, 'There, I am consecrated.' It is going out in the world where God is, and using every power for His glory. It is taking all advantages as trust funds—as confidential debts owed to God; it is dedicating one's life in its whole flow to God's service."

The Luther League had its inception in the desire to help young Lutheran Christians to a full realization of the meaning of the confirmation vow. And today an army of loyal, active Christian young people in our Church bears testimony to he success of the Luther League movement. But another army still remains to be reached and held. Many still regard their confirmation vows as their graduation from Sunday School and, in some cases, from all religious duty.

St. Paul ends his directions to the Christian warrior with the admonition "to pray always with all prayer and supplication, and watching thereunto with all perseverance and supplication for all saints."

Besides fighting the armies of Satan around us, we must wage continual warfare with original sin in ourselves. Our strong defense against this enemy is prayer. Even the shield of faith will fail unless the Christian resorts frequently to prayer. He must pray daily for himself, for all saints, for the Church, for the world. Christ commands us to ask, to seek, to knock. This implies that some blessings are visible in God's hand and we have only to ask for them. Again the mercies we need are hidden, and for them we must seek. At other times what we need and desire is deposited where God will hear nothing less than loud and repeated knocking.

Consecration is the sinner's way to Christ. God claims our devoted service as the first step to our recovery. God calls the unrighteous that He may make them righteous, the ignorant that He may make them wise, the sinful that He may make them holy. Personal consecration to God's service produces real happiness, solid pleasure, eternal joy.

"Earthly happiness is a dream and a delusion. Happiness on earth is the keynote of the consecrated Christian's life."

And who can measure the influence of a life of consecrated service? Talk about Alexander making the earth tremble with his army—why, the little tent-maker of Tarsus made the earth tremble without any army at all! The monk of Wittenburg with the Bible in his hand made a far greater stir than did Napoleon with his legions.

Henry Van Dyke says: "The Church that this century will hear most gladly and honor most sincerely will have two marks. It will be the Church that teaches most clearly and strongly the truths that Jesus taught. It will be the Church that finds most happiness in doing God's will in the world."

Luther Leaguers of Pennsylvania, behold, our King cometh. He demands our devoted service. He saves us to save others. Let us consecrate to Him all He needs of what we have and are. Thus we will speed the day when, from the east and the west, from the north and the south will rise and swell up to Heaven one long, loud, universal shout of victory: "Alleluia! The kingdoms of this world are become the kingdom of our Lord and of His Christ!"

## "Its Insistent Demand Requiring Absolute Obedience" was discussed by Harold Kinnard, Leacock.

When dwelling in a law abiding country we are expected to obey its laws to the fullest extent and we do so without complaint against its law makers, its ruler, or king. We know that if we transgress we will be immediately punished for even the slightest offense. We are not allowed to go on committing wrong time after time without a penalty, but we are hunted down and chastised for the first deed, and under this law how many of us are criminals? A very few. But what would be the result if our heavenly Father would make the same exactions under His laws. Every one of us would be in some place of punishment. We would call Him a traitor and a despot if He required of us the absolute obedience which we so gladly give to our earthly rulers.

But many a man will say, and also no small number of Christians, that the laws of earth are the laws of God and on that teaching they build their life and found their hope of eternal reward. They say that an honest and honorable man is all that is required of God and here is where thousands fall.

Then how can we say that absolute obedience can be obtained by the fulfillment of the two tables when God has given us something much higher and better. Therefore, the second point which we wish to impress upon you, dear hearers, is that strict obedience to moral laws is a meagre standard and falls far short of true Christian living, which is the pre-eminent requirement.

Preach to your hearers Christ and you will come nearer bringing about absolute obedience than you did before. Men are not likely to strive for some thing they cannot attain and especially when told so by a Christian minister. Therefore a third point which I wish to make: Keep before you a perfect goal in your onward progress toward eternity and you will arrive nearer absolute obedience than ever before.

Ye are the light of the world. Let your light so shine that men may see your good works and glorify your Father which is in Heaven. No greater truth was ever uttered by the heavenly teacher than this. no sentence holds in its embrace a more concise statement of the spirit of Christianity. Let your light so shine that men may see your good works, do not hide them under a bushel, under a covering of sin, but let it glow in full power fed by the riches and grace of God. What if, for one night only, the lighthouse along one of our rock bound shores should grow dim or go out because of a careless keeper? One who does not obey his orders in full? Hundreds would be lost simply because that beacon failed them. Just so on life's great sea, the Christian is the guiding beacon by which millions of souls are saved or lost. But if we have obeyed our Father's commands, if we have let our light so shine, as these bright beacons by the sea, that the world may see our good works, then there is laid up for us a crown of righteousness and eternity will be a grand reward to a grand and noble life lived in full obedience to the laws of God. Be ye perfect even as your Father which is in Heaven is perfect.

## "Liberal Support" was discussed by A. H. Durboraw, Wilkinsburg.

In the ninth chapter of I Corinthians, the thirteenth and fourteenth verses, we read: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

The significance of St. Paul's words are only fully appreciated when we contrast the meagre support given the Christian Church, with that required of the ancient Jew. Yet we enjoy so much more that is really spiritual under the liberty of the gospel of Christ, that it is well to pause and reflect seriously upon what St. Paul further teaches in Galatians, that "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

The consecrated talent which has been employed by this convention to inspire and enthuse you with renewed zeal in carrying on the business of our King, I feel certain has prepared you to accept the responsibility of meeting honestly the particular de-

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mand we are now considering. The King's business has as one of its most manifest insistent demands the self-evident fact that it requires liberal support. We have frequently heard the expression that business and religion do not mix. The fallacy of the assertion and its inconsistency to the truth is known to every humble follower of Christ. If business and the religion of Jesus Christ do not mix or melt into each other, the fact is that the business must be such that it is alien to the truth—its king must of necessity be the prince of liars and would be disowned by the Prince of Peace.

We are living in an age of evolution, with changing conditions which must be recognized by the Church and by the business world. New standards of business ethics must be set up and recognized or this nation will, in time, be visited with a revolution to act as a scavenger to clear the earth of polluted business; and by the law of evolution make this grand old earth a fit habitation in which the men of God may conduct the affairs of men on a business basis which will square with Christ's sermon on the mount.

The business of our King requires liberal support. For some time past we have interpreted this to mean contributions in money sufficient to decently, or nearly decently, support the ministry; maintain a church edifice; half heartedly support missions; and incidentally, merely incidentally, provide for a few of the orphans.

With the religious forces now awakening and which we believe are being generated by the presence of the Holy Spirit and its broodings over the affairs of men, the Church must take on new life and broaden its field of usefulness. We must give of our means in larger measure than we have ever done before, not only to better support the objects in which the Church has thus far been interested in our day, but to enable the Church to enlarge its field of usefulness in the affairs of men. We must advance to that stage of support which will permit the Church to more literally fulfill the words of Christ.

When the Church has more literally fulfilled these conditions of service, by a policy of liberal support, the business of our King will then be performed very largely unconsciously. Now to bring about such conditions, we of the Church must arouse the potential power now dormant and actively concern ourselves in the affairs of the world so as to bring about a condition whereby there will be fewer poor to feed and clothe. The Church must exert its latent power for good in political affairs and business integrity—compel our political servants to serve the Deity instead of the dollar.

In Church work, support does not mean money only. Faith, works, willingness to serve and willingness to testify for the truth, are among the many virtues implied in Church support. For example: Elijah, in the service of God was obliged to flee from the wrath of the wicked king. But he was a means of blessing to the widow of Zarephath, who through faith in the promises of God was in turn a blessing to the prophet of God—thus both were provided with food during the famine. Oh, how easy on God's part when we simply trust and obey!

Abraham pleading with God to save the city wherein Lot dwelt, gives us a revelation of the value God places upon the lives of godly people—the life of an entire city promised to be spared for the sake of the lives of ten God-fearing residents! Surely "the love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind!"

St. Stephen being stoned to death is an illustration of what God expects of us in the way of courage to testify for the truth, when brought face to face with error, bigotry and political corruption! Have we the same courage to live for the truth and face the powers of evil throwing poisoned darts at us from every quarter, while we stand out in the open to defend the Church and its Author of Truth who established it?

The Scriptures admonish, as well as inspire. For instance: The character of Judas—who was the treasurer of that early band of followers—is a warning against that spirit of criticism which questions the motives of the most righteous men, in accepting and dispensing charitable gifts. Support the Church not alone with your gifts, but also by morally sustaining those who earnestly try to put to good use that which the Lord has prompted them to give. Help to build up, instead of helping to tear down.

Unless we execute the commission we cannot hope, in our experience, for the fulfilment of His parting promise to send us the Comforter.

We need to be baptized with the Holy Spirit and to follow His leadings. Once the path becomes somewhat familiar to us, we then begin to realize that the King's business really needs liberal support. But our hearts will then be so touched by His love that we will not wait for the demand for our support.

We shall then anticipate its needs, let us hope, in a measure at least, as Christ anticipated our great and eternal need when He gave Himself for our salvation.

## Seventh Session

The afternoon session began with devotional services conducted by Rev. Hemsath. Rev. Charles L. Fry, D.D., Catasauqua, delivered an address on "Go Ye and Do the King's Business."

As the supreme business, it makes the supreme challenge to every soul, and there is not a Christian man, woman or child anywhere that cannot engage in it; nay, more, that cannot be a partner in it. What we must emphasize, therefore, is not simply a sense of stewardship, though that is glorious, but still more a sense of partnership, for that is still more glorious.

No Mohammedan in the world ever dreams of such a high privilege for himself as being taken into partnership with Allah. He would regard the very thought as downright sacrilege. Yet the radical difference between a Mohammedan and a Christian is that every last man among the millions of the sons of the false prophet is a walking missionary of his vile religion. Wherever he goes he transacts the King's business, in his low and grovelling sense of the term, along with his own business, no matter what that business may be. The most conspicuous and effective Laymen's Missionary Movement under the face of the sun is Islam. And for that reason it is the most gigantic and formidable foe with which the Gospel has to contend. What is to be the outcome of the stupendous Armageddon. If we be worsted in the struggle now going on in Asia, and especially in Africa, the defeat will be the more shameful because it will be with the weapons of victory right in our very fingers! Remember our commission does not begin with the command "go ye," nor does it end there. There is a thrilling prefix which comes first and a corresponding suffix which comes after. Listen to the matchless prefix, which ought to stir every drop of patriot blood in our veins: "All power is given unto me in heaven and earth!" Doesn't that sound like the King's business? Now listen to the personal assurance which follows. "Lo, I am with you always, even unto the end of the world!"

I did fondly hope, if the ladies will pardon the special allusion to them, that the Luther League would prove the chief feeder of the Deaconess Mother House in America.

What is lacking is not your confidence or appreciation, but your surrender. And until a life is surrendered, absolutely and without reserve, what use can the King make of that life in His business in any department? Until this all-important first step of voluntary, loving, complete self-surrender be made, how can any second step be taken in any direction?

I may as well confess also that another cherished hope of my secret heart concerning the Luther League has been that it would be the means in God's hands of making possible, yea, of making necessary, the opening of a door of an American institute for training Lutheran deacons, after Wichen's pattern in Germany. This movement has become the right arm of our Church in the fatherland, and if we are to accomplish our ever increasing Inner Mission work in the great cities of this land, if we are not to beat a cowardly retreat from the congested downtown districts and the slum sections, where the masses swarm in densest numbers and densest darkness, some of our younger laymen who are not adapted by nature to the ministry of the altar, must consecrate themselves to this ministry of hand-to-hand rescue and uplift. There is at least one young man in this

(*Continued on page 20.*)

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# Our General Secretary

IT is stereotyped. What? The repeated question, "Well, how is the Luther League?" Don't you know? Why don't you know?. The Luther League is a positive institution. It is not made up of dress parades. It is more than conventions. It stands for work in the home church. Its primary purpose is to ground the laity in the faith of the Church, and by practice, under pastoral oversight and kindly direction, to train and qualify them for service. Would we attain the end for which the League was brought into being? Let this, then, be our settled purpose, that the whole effort and tendency of the League shall be in the direction of that object for which it was inaugurated. Let this be our business, and the iterated question will be answered as stereotypedly, "It's all right."

After sixteen years of history one would think the history, the spirit and the aim of the Luther League would be thoroughly known and understood. Nevertheless it is surprising to find not a few who seem to be still sitting in darkness. This fact came out all too plainly at two of the very recent State Luther League conventions. Let it be said again that the Luther League is open to examination, and courts intelligent investigation. Its principles, its spirit, its attitude and its object are all set forth authoritatively in the Luther League Handbook. League workers and those who desire information about the League should secure a copy from THE LUTHER LEAGUE REVIEW, P. O. Box 876, New York.

"Don't you ever get tired?" Do you see that broad smile? Wouldn't you smile, too? But there is the work and its claims, and surely the work is worth while. An interested person said to a lady about to go out as a foreign missionary, "Isn't it hard to leave home; to say goodbye to the family?" Quickly came the answer, "Don't ask me that, it nearly breaks me up, and makes the departure so much more difficult." Do you see the point? Let us forget, let us not be reminded of being tired in the claims and pressure of a growing work ever increasing its demands.

The conventions attended up to this date since our last writing have been the Illinois, Iowa and Nebraska State Luther League conventions. These were full of interest, and had an educational and inspirational value for those fortunate enough to be present. A gentleman, who has been for years an experienced and trained Christian worker, speaking to the general secretary of one of these conventions, said: "I was most agreeably surprised. That convention was a success in every particular. I have attended many conventions. That convention for its spirit and the work accomplished is equal to the best I ever attended in my life." This was a good and a helpful word from a man who knew what he was talking about. I want to pass it on.

Steps have been taken for the reorganization of one of our district Leagues. It has promise for great future usefulness. Those active in its rejuvenation are concerned for its welfare and are much interested in its future. May their expectations be fully realized! Three days were given to this work besides a good many miles of hard traveling.

During this same period we had opportunity to look in on six local organizations, in widely different sections of the country. It is in the local field that the real test of the value of the League is found. It is here it "presents the opportunity of self culture to our young people." Said a successful pastor in one of our large and flourishing congregations in one of our Middle Western States to your general secretary, within a month: "The young people's society is the livest and most aggressive bunch I've got in my Church. They are ready for anything." It's this spirit of work that counts. Its helpfulness is appreciated by the live, wide-awake, executive pastor.

So far as our voice and influence can go toward it, the Luther League should provide a working membership for the congregation that shall thus demonstrate it is "a most helpful agency in the work of the congregation." To this as Luther Leaguers let us give our hearts and our hands.

LUTHER M. KUHNS.

### A Prayer

Surely Thou hast some work for me to do!
O, open Thou mine eyes,
To see how Thou would'st choose to have it done,
And where it lies.

—Elizabeth Prentiss.

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# Luther League of Iowa

## Eighth Annual Convention at North Liberty, July 18-20

BY REV. J. KENT RIZER.

THE eighth annual convention of the Luther League of Iowa met at North Liberty, Ia., July 18, 19 and 20 in St. Matthew's Evangelical Lutheran Church, the Rev. Paul H. Heesey, pastor. From the opening sermon on Tuesday evening, presented by the Rev. O. Shefveland, Newark, Ill., with the text from Ezek. 11:19 on through to the closing address by Rev. Prof. Claude W. Foss, of Augustana College, Rock Island, Ill., with the fruitful subject, "The Heritage of the Lutheran People," the program was strong, full of inspiration and instruction for the delegates.

DELEGATES TO THE IOWA STATE CONVENTION AT NORTH LIBERTY.

The Rev. L. Skromme, Eagle Grove, presented the work of "Inner Missions" in a forceful manner. Sister Nellie Karg, Davenport, Ia., gave a most pleasing account of the deaconess work. Rev. W. H. Blancke, D. D., also of Davenport, spoke for a closer oversight of children by their parents. Harry Kremmer, of Cedar Rapids, outlined the "Men and Religion Forward Movement." The Rev. J. Kent Rizer, Tipton, Ia., presented an exposition of I Peter 1:3-4. Mr. John A. Hauberg, Moline, Ill., read an excellent paper on "How the Luther League can best promote the interests of our Church," which was an earnest presentation of League work. The general secretary, Rev. Luther M. Kuhns, instructed and pleased us all with his timely suggestions and advice from time to time, and by his report of the Pittsburgh National Convention and his closing address on "Service" on Thursday afternoon.

The following officers were chosen for the coming year: Rev. H. F. Martin, president, Iowa City; Mr. O. J. Viland, secretary, Slater; Miss Mary Snouffer, recording secretary, Cedar Rapids; Miss Emma Sheldahl, treasurer, Roland.

The delegates were most delightfully cared for by the people and pastor of St. Matthew's Church, and the convention of 1911 will carry with it the most pleasant of memories as well as inspiration and help for all who were in attendance.

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## Pennsylvania Convention

(*Continued from page 17.*)

audience this afternoon whom I personally know to be heart-hungry for this kind of a life ministry. Perhaps there are others here like him.

The Lord furnishes all the power and grace, therefore to Him be all the glory, but men must apply it and if they don't apply it, it won't be applied. All the power for the great Reformation was in the world 1,000 years before Luther, but it was not applied until he came, and if he had not applied it there would not have been a Reformation then. "Go ye and do the King's business." There is power enough in our hands to save India, and save America (for all mission work is one, whether home or foreign), but if we do not use the power, the heathen will not be saved. And the tremendous question in that case is not simply, "What will become of the heathen?" but "What will become of ourselves?"

At the close of the afternoon session an automobile ride was given the delegates. The entertainment furnished by the members and friends of the congregation in Easton and Phillipsburg was delightful and appreciated by both the delegates and visitors.

The grand rally was held in St. John's Church on Ferry street. The opening services were conducted by Rev. E. M. Beysher, Sayre.

A pleasant feature of the convention was the presence of Miss May Mellander, missionary and teacher in Cataño, Porto Rico. She spoke of her work in that field, where she has a well organized Luther League.

The address of the evening was delivered by Rev. George C. Loos, of Brooklyn, N. Y., on the subject, "The Church and Her Critics." Mr. Loos said in part:

Critics of the Church say that an unwarranted amount of money is invested in church buildings.

There are 216,000 in this country; average valuation, $10,000; total valuation, $2,160,000,000.

If this sum was invested, the interest per year would be $100,000,000. Twice this amount is spent for chewing gum; five times as much for millinery; and ten times as much for liquor.

More than a million souls are saved every year. Is the amount invested too large, when you consider what it accomplishes?

Critics assert that the church buildings are not used often enough.

They are not only used on Sunday. The Church is open on many occasions during the week.

Churches are monuments that bear testimony that those who built them believed in God.

They tell passersby that the members confess that there is a God, and that they regulate their lives by His laws.

Critics say that the results accomplished are inadequate.

The Church is the great civilizer. It fosters philanthropy and mercy. It founded the first hospital. It fosters and supports more institutions than any other organization.

Critics from without do not see what is done within the Church.

Christianity deals with the soul itself.

Critics say that the Church today does not produce great men as in former times.

It takes a hero to go into heathen lands as a missionary or to preach the Gospel for the small competence received.

The Church is also accused of not producing any great books.

Darwinism is passing away. Science changes. Is the Church old-fashioned? Bible truths must not be changed.

Preaching and living these truths is attending to the King's business.

## Book Reviews

LUTHERAN TEACHER TRAINING SERIES FOR THE SUNDAY SCHOOL. Book II: The Pupil and the Teacher. By Luther A. Weigle, Ph.D. Pp. 217. Paper, 35 cents net; cloth, 50 cents net. Lutheran Publication Society, Philadelphia.

The book is in two parts, the first giving the psychology of childhood, the second giving the consequent pedagogical demands upon those who would teach. Close relation between the two parts is sustained. The work has been thoroughly done. The results of all study in educational psychology have been briefly and clearly gathered and presented, the author furthermore adding telling deductions of his own, especially in the line of our own Church's ideals and practices. The book has been prepared for Sunday school teachers. They need just such a book. We fear, however, that the presentation is beyond the grasp of most of them. This is not said as against the publication, for we do not believe there exists a plainer and more interesting statement of the subject. It is said because so many Sunday school teachers have not been preparing themselves really to teach. Better days are at hand, and we urge all teachers to secure this handy volume, even if some of them must struggle with parts thereof. All of them will find hundreds of interesting corrective, grinding suggestions for their class and school. Our pastors, too, so many without any pedagogical training, will find here an excellent, understandable summary of essentials concerning childhood and adolescence and concerning the instruction thereof.

THE SACRAMENTAL FEAST. A Communion Book to Aid the Devout Communicant Worthily to Eat and to Drink at the Lord's Table. By C. Armand Miller, D.D. Pp. 108. 50 cents. Lutheran Board of Publication, Columbia, S. C.

The full title given above at once reveals the value of this book to every devout Christian. The name of its well known author is sufficient guarantee that it has been well prepared, that it is true to the spirit of our Church, that it is intensely and helpfully devotional. It is for use at home in the days before the Communion and also in the Church while the Sacrament is being administered. It includes divisions (with special prayers) under the headings, Lift Up Your Hearts, The Feast, The Invitation, The Preparation, The Wedding Garment, The Day of the Feast. There is also an extended and a powerful aid to preparation in a series of searching questions for self examination based upon the Ten Commandments.

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# Luther League of Illinois

## Seventeenth Annual Convention at Elgin, July 12-15

BY MISS JOSEPHINE A. DORNBLASER.

THE seventeenth annual convention of the Luther League of Illinois convened at Holy Trinity Church, Elgin, Ill., July 12, 13 14 and 15, the convention theme being: "Our Master's Vineyard, the Home, the Church, the State."

The delegates arrived in good time, some coming in as early as Tuesday night.

Wednesday morning the hospitable Elgin Luther Leaguers met all the delegates at the trains and escorted them to the church. Quite a unique badge was pinned on each one, a watch dial with two ribbons attached, one reading Luther League of Illinois, July 12 to 15, 1911; the other compliments of the Elgin National Watch Company. By 2:30 p. m. quite an audience of young people filled the auditorium of the church and the convention was ready for its opening session. Luther League hymnals were generously scattered through the pews and we were told that singing was to be quite a feature of the convention.

DELEGATES TO THE LUTHER LEAGUE OF ILLINOIS AT TROUT PARK OUTING.

### First Session

We listened to a most cordial welcome address from the pastor of Holy Trinity Church. Rev. Hoefer, and he made us feel at home as much by his kindly manner as by his words. He gave us some interesting facts about Elgin, the city, its people, industries and churches. We were told that right in the pews where we sat a Hungarian Lutheran Church had been organized about two months ago. It was in a flourishing condition and was contemplating buying a church home of its own. It is interesting to know that this is only the fourth Hungarian Lutheran Church in the United States. The Rev. C. K. Solberg, of Chicago, responded and expressed our appreciation and thanks to the pastor and local league in his usual happy way.

We were now ready for business. In the absence of the president, Rev. Hoefer, as acting president of the Fox River Valley, became chairman of the convention. Miss Nellie Swanson was elected secretary pro tem. in the absence of Miss Alvina Stutt. The treasurer's report had been printed and was now distributed among the Leaguers. It showed:

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|---|---|
| Total receipts | $258.03 |
| Total expenses | 217.18 |
| **Balance on hand** | **40.85** |

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The names of Leaguers who had paid their apportionment were given, also a delinquent list, which rather startled some present. The chairman next appointed a credential committee and after short closing exercises the afternoon session adjourned.

### Second Session

The second session opened with a processional led by the vested choir of Holy Trinity Church. Rev. D. A. Davy, of Chicago, took charge of the liturgical service, all joining in heartily. The convention sermon was delivered by the Rev. Howard R. Gold, Lutheran University pastor, Madison, Wis. His subject, "The Home, the Church, the State."

The speaker had taken his text from Deut. 29:18, "Lest there should be among you man or woman or family or tribe whose heart turneth away this day from the Lord our God." His address was in part as follows:

The family is the central pillar of the vast and complex structure of the day. It is the original institution. It is the basis of every civilization. We must judge a people primarily not by their form of government or finance or strength of army and navy, but by the form and character of their family life. The home is the circle within which is found almost all of the real satisfaction of living, and from which emanate the most wholesome influences of our national life. The duty of the family is in the atmosphere of love to train its members in social and civil relationships. The family is a training school.

Many a Socialist agitator, especially in Europe, is advising the laboring man to free himself from the obligations of the family. This false preaching can best be combated by an improvement of the homes of the workingmen. Every influence must contribute to bring to the home greater physical comfort, more attractive social life, and a spirituality through definite instruction in Christian doctrine and a re-establishment of the family altar.

But a greater foe is divorce. Loose laws concerning marriage, loose laws concerning divorce, and, above all, a superficial estimate of the sacred obligations of the marriage tie.

The Church has for its duty the proclaiming of the will of God. To teach the truth of God to individuals and society.

The Church has its sphere. It cannot coerce or compel. It cannot transgress upon the right of the State. But where the sphere of the Church as such ends the duty of Christian citizenship begins.

There are several problems which demand the attention of the Church. The Inner Mission or social service is an avenue through which the Church reaches out in a definite and real manner to help those in unfortunate circumstances and to prevent further hardships. The conditions in our large cities and the task to make the rural community more attractive and other similar problems are waiting for the Church to do its part in the solution.

The Church is also confronted with the problem of adequate religious instruction for its youth. This need extends from the ward kindergarten to the State university. The State university cannot, as a rule, give religious instruction and provide for worship. In eight universities in the Middle West there are upwards of 3,500 Lutheran students. It is important for the proper training of these young men and women that the religious factor should not be neglected in the formative period of their life.

At Madison, Wis., we have studied the situation and have made some progress towards a proper solution. We have no more important obligation in the Church than the student community of our splendid State universities. This entire question of religious instruction and our public schools is a difficult and delicate one, but it can and must be solved, for it is fundamental.

The chief functions of the State are to provide laws and policies for the protection and progress of its people. It requires certain actions and forbids others. Through wise legislation it looks ahead and secures conditions favorable for increased comfort, safety, health, prosperity and peace. The problems of the State are always before us and challenge the wisdom and honesty of our best citizenship.

The congregation united in singing "My Country 'Tis of Thee" and President J. H. Hauberg arose to make the announcements and was greeted with the Chautauqua salute. After a solo the benediction was pronounced by Rev. Gold and the recessional hymn "Beautiful Saviour, King of Creation," closed the first evening session.

### Third Session

The third session on Thursday morning was a most important one. Reports of committees and officers were heard and business transacted. Miss Swanson, the statistical secretary, reported:

| | |
|---|---|
| Number Luther Leagues in Illinois | 121 |
| Membership | 5,022 |
| Offerings reported | $1,227.18 |

Report of executive committee given by Mr. Alexander Nelson showed much work done, our good convention program being evidence of that fact.

Report of extension committee read by Mr. C. Edw. Carlson, of Moline, showed aggressive and systematic work being done.

The report of the practical work committee, Mr. Brissman, of Moline, chairman, was so well received, it was decided to have the report printed in pamphlet form for distribution.

The report is as follows:

Your Practical Work Committee has conducted its gathering of statistics in the special field assigned it in about the same way as usual, but, for various good and sufficient reasons, we have been unable to push the work as we would have liked. For that reason the replies received this year are not as numerous as those in previous years. Therefore the resulting summary may not be as strictly typical as heretofore, but we nevertheless believe that the replies received showed fairly well the general trend of the activities within the Local Leagues.

We find that there is a healthy and encouraging progress in the real work being done by the locals. We believe that they are realizing more and more that the real practical results of all Luther League work must show up in the smallest unit (the local society), for it is that alone which touches the masses. We believe that the idea of having a Practical Work Committee is a good one and that the efforts of said committee are already bearing at least a little fruit.

We received replies from twenty-three Local Leagues and from these reports have made the following summaries:

Out of these twenty-three Leagues, twenty-one styled themselves "Luther Leagues," one "Christian Endeavor" and one "Young People's Society." Thus the standard name for our locals seems to be growing in favor.

Eighteen of the Leagues have weekly devotional meetings, most of them Sunday evenings, and out of these eight have monthly business and social meetings besides; two Leagues have monthly literary programs; two have literary programs twice a month;

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one meets weekly and has one business meeting per month, the rest of the programs being of various natures.

Six Leagues reported eleven of their former members as being in the ministry; five Leagues stated that nine of their members are studying for the ministry; one League stated that one of their members is in the deaconess work and one other one stated that two of their members are planning to enter this work.

The reports of thirteen Leagues show that they are interested in missions of various kinds, eleven of these having donated a total of $532 to this work during the year. One of the others stated that they are "doing their share" and the other one that they "give occasionally." One supports a missionary on the foreign field, one supports a child in India, and one helps support a mission in Minneapolis.

Sixteen Leagues stated that they have special committees to do such work as visit the sick, decorate the church, distribute flowers, secure new and interest old members, etc. One League stated that they have a committee which does "whatever comes along."

All Leagues gather money to a greater or less extent, some of them in quite large sums annually. Many donate to regular church expenses and others do special work for their Church. One League maintains a poor fund. One sends birthday gifts to all orphans in a home in its vicinity.

As before stated, all these activities show that our Local Leagues are in a good progressive condition, and we can only express the hope that, with the aid of the Lord, our locals may more and more come to be a large factor in the work in the Vineyard.

After appropriate music Rev. C. K. Solberg, of Chicago, read a paper on "Home—the Training of the Child."

Though not many parents were present, all were Christian workers, and after listening to the address we felt that each one of us has a duty to perform and we can in some way help to train the young.

A short discussion followed and we adjourned to meet at two o'clock in the afternoon.

### Fourth Session

A song and devotional service preceded the business of the fourth session, on Thursday afternoon.

Auditing, nominating and resolution committees were appointed. President J. H. Hauberg read his report, which was referred to the committee on resolutions.

The first paper of the afternoon was read by Rev. A. Keck, literature secretary Luther League of Illinois, subject, "The Church—Catechization."

After singing the rally hymn Mr. C. J. Driever, of Chicago, read a paper on "The Luther League." Mr. Driever is a business man and his paper was clear, short and to the point. In part he said:

A few of the many things accomplished by the Luther League were:

1. Helper unite divided Lutheran forces.
2. Brought about a better understanding among many of our pastors and laymen.
3. Helped in the development of many congregations.
4. Has been a comfort to many a struggling pastor.
5. Assisted in developing greater Lutheran loyalty.
6. Has been a great educational force.

"But," Mr. Driever said, "We must not be satisfied with past achievements, our work in the past must stir us to greater activity. Some things we *can* do, or do more effectively are:

1. Endeavor to enlist church workers in Luther League work.
2. Keep in touch with active workers everywhere.
3. Keep in touch with the children.
4. Be active in all branches of church work—at least take an interest in all.
5. Prayer and education, two important things needed.
6. More prayer that *we* may be used "In His Vineyard."
7. More knowledge could and should be gained by reading the LUTHER LEAGUE REVIEW and other church papers.

Mr. Driever said in closing that there was much latent power within our own Church among our own young people. We must, as Luther Leaguers, see that this power is drawn out and used "In His Service."

HOLY TRINITY, CHURCH, ELGIN,
Where Illinois Convention was held.

Discussion followed and then Rev. Thompson pronounced the benediction.

### Fifth Session

Stereopticon views of Japan, sunrise nation of the West, were shown by Mr. John H. Kuhns at the fifth session of the convention on Thursday evening.

The history of the country, from the ancient civilization to the progressiveness of modern times, was shown by the colored pictures. He explained the advancement in the country since the introduction of Christianity.

The speaker was in Japan for a number of years as an instructor in the public schools in the employ of the Government and told of the advantages open to teachers there. He stated that missionary work of great extent can be done by the teachers.

They are not allowed to speak of Christianity during the hours of instruction, but are

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free to preach to the people after their school is over. Through the intimate personal contact with the brightest young men of the country, which is gained in the schools, they reach people which could not be reached in any other way.

An appeal to laymen of the churches to take advantage of the opportunities offered as instructors was interesting. For more than an hour he spoke while the pictures were being shown.

### Sixth Session

Rev. C. E. Lundgren, of Waukegan, led the devotional exercises on Friday morning.

The report of the committee on resolutions was read by Mr. Alex Nelson. This report as usual called forth discussion and after being amended it was adopted, item by item.

WHEREAS, God in His infinite goodness has kept us through another year and blessed the efforts of the Luther League so that in some measure, at least, the work of the League has been effective for good in the Master's Vineyard, he it resolved,

1. That we thank the Almighty God for His goodness and for the blessings of the past year and that we show our appreciation by rising in recognition of His blessings while we are led in thanksgiving and prayer by the Rev. B. F. Hoefer, of Elgin, Ill.
2. That we hereby acknowledge our appreciation of the excellent work done by our president during the past year.
3. That the Executive Committee be authorized to employ a general secretary at $50 per annum to follow out the suggestions of the president's report.
4. That we recognize the faithful work of the Extension Committee and we feel that this work cannot successfully be carried on by correspondence alone; therefore, we recommend that the sum not to exceed $50 be appropriated for the use of this committee to cover traveling expenses in performance of their duties.
5. That we acknowledge the value of the work of the Practical Work Committee and would recommend that the report be printed in pamphlet form and be distributed by the Extension Committee.
6. That we approve of the plan followed by the Executive Committee in selecting themes and subtopics for the conventions and recommend that the same plan be continued.
7. We recommend that the treasurer correspond with the various district treasurers to ascertain if any dues and per capita assessments has been paid by the Local Leagues that belong to the State or National League, and that same be turned over to State treasurer.
8. That for the faithful and conscientious work done by the officers and committees during the past year, though it oftentimes may seem discouraging and not effective, we hereby wish to show our appreciation and gratefulness by a rising vote of thanks.
9. That in appreciation of the invitation extended to us to hold our convention at the Holy Trinity Evangelical Lutheran Church and for the cordial welcome and hospitality shown us by the pastor, committees and members of the Church we show our most heartfelt thanks by rising.

Miss Stohr received a vote of thanks for her services as reporter of Illinois Luther League news to the LUTHER LEAGUE REVIEW. Rev. L. M. Kuhns gave greeting to the convention from Mr. Wm. C. Stoever, president L. L. of America, L. L. of South Dakota, L. L. of Ohio, L. L. of Indiana, District L. L. of New York City. He then took charge of the Round Table discussion.

Some points brought out were: 1. Be interested in each new member. 2. Urge loyalty to the Church. 3. Spirituality should be the chief object aimed at in each League. 4. Give each member something to do. 5. Make members realize they need the Church as much as the Church needs them. 6. Urge attendance at conventions. 7. Keep posted on work being done in your own and other leagues.

All were sorry the time for the Round Table discussion was so short. As is usually the case the short talks were as interesting and helpful as any part of the convention.

### Seventh Session

After devotional services led by Rev. Mortvedt, Mr. J. B. Oakleaf addressed the

TRI-CITY DELEGATION TO THE ILLINOIS STATE CONVENTION.

convention on "Christian Citizenship." He spoke without notes and only snatches from his address can be given:

No class of men know better the need of Christian citizenship than do the professional men. Telling the truth is so lightly regarded that it is getting to be a farce or mockery to swear a witness. More than half of the people who go into the courts wilfully perjure themselves, and the corruption in some communities is such that it is impossible now to get witnesses who cannot be bought by the opposing side, but the poor man with a righteous cause has a better chance with a jury than the rich man.

As long as we have an un-Christian citizenship, we will have to put up with the reading of vice in the newspapers.

Christian men are needed to come out in front and do battle, men like Roosevelt, who dare to state the truth.

If we will assert our Christian citizenship and stand up for the right, it will be only a few years when the State will be redeemed.

There are more hell holes in the State of Illinois than there were twenty years ago, but there are also more good people and churches to counterbalance. The abominable picture shows are doing more evil in one Sunday than the churches can do good in one whole year.

I am not a pessimist. I know that the world has never been as good as it is today. Never has there been as much given for philanthropy and other re-

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forms, and wherever there is a righteous cause the money is forthcoming.

The speaker went on to show where Christian citizenship must have its beginning in the Church and home.

The boys of today will be the citizens of the future and you must begin today to train them for the future.

The future of the State of Illinois is now hanging in the balance and it is for us to come out and show that the balance will go for God and His Kingdom. Every Christian man has a duty greater than any placed on man before, as there is so much more work to be done.

The speaker closed with the quotation, "Let us do our duty as we see it and as God gives us the ability to do."

A motion was made and carried that our general secretary carry greeting from Illinois to all conventions he may visit.

The nominating committee report was now made by Miss Freeman, of Rock Island. After its acceptance the following officers were elected:

President, John H. Hauberg, Moline; corresponding and recording secretary, Miss Mabel Holmes, Chicago; statistical secretary, Miss Nellie Swanson, Galesburg; treasurer, Mr. W. C. Bode, Elgin; literary secretary, Rev. A. H. Keck, Aurora; member of executive committee for three years term: Mr. A. N. Brissman, Moline.

### Last Session

The closing session on Friday evening was inspiring. The music was fine and we enjoyed a short talk by Miss May C. Mellander, of Porto Rico, who spoke of her missionary work among those people and brought greetings from their Luther League to ours.

General Secretary Rev. Luther M. Kuhns then gave the evening address, his plea being for Christian men in the home, the State and the Church. All joined heartily in our rally hymn. President Hauberg made final announcements. The benediction was pronounced, the recessional hymn sung and the seventeenth annual convention of Illinois was closed.

### The Outing

Instead of the reception usually given the first evening, the Lutheran Leaguers of Elgin planned an outing for the last day. At nine on Saturday morning all delegates and visitors who could do so, gathered at the church and it was a happy, laughing crowd that boarded the electric cars and in them were taken all over the City of Elgin.

Messrs. Bode and Young acted as guides, and they were surely good talkers and entertainers. We saw the numerous factories, Elgin National Watch Works, watch case, shoe, shirt, school desk, etc. At about 11:30 we landed at Trout Park on the banks of Fox River. Near here men were fishing for fresh water pearls, one worth $300 having been found a few days ago. Some rested, talked or went out boating until a caterer served an appetizing lunch and after that the practical work committee got busy and organized two baseball nines—a ladies' and men's team. Mr. Carlson, chairman of the extension committee, acted as umpire.

Altogether we had a delightful day.

JOHN H. HAUBERG,
President of the Illinois League.

The Elgin League did everything they could to make our stay among them pleasant and enjoyable. The music furnished by the choir added much to the success of the convention and the solos by Misses Violet Gahlbeck and Elfrieda Ackemann, duets by Misses Mamie Peterson and Ida Hildebrandt, and Mr. and Mrs. F. Adkins were most excellent and highly appreciated.

The convention, though not as large in attendance as usual, can but have good results and if each one carried home a new thought and an earnest resolve to do more in His Vineyard it was worth while.

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# Henry Melchior Muhlenberg

**Born September 6, 1711**

HENRY MELCHIOR MUHLENBERG is known as the patriarch of the Lutheran Church of America. He was born at Eimbeck, Hanover, Germany, September 6, 1711. In 1735 he entered the university at Göttingen, where he graduated in 1738. With marked success, for one year, he taught in the famous Orphan House at Halle. Here he was marked for service as a missionary to India, but later accepted a call of the United Congregations in Pennsylvania. Arriving in America, November 25, 1742, he found the people religiously neglected, without church buildings or regular organizations, and at the mercy of impostors. New activity was immediately awakened and continued until his death at The Trappe, October 7, 1787.

Muhlenberg devoted his energies to the organization of congregations and the various interests and agencies connected with the establishment and settlement of the Lutheran Church in America. His travels took him into New York and to the scattered people of Georgia. His influence and effort through correspondence occupied a much wider range of influence.

While known as the patriarch of America, it must not be supposed that Muhlenberg was alone in the work of establishing the Church of the Fatherland in the new land of America. True, he was a leader, but he had many consecrated people and devoted ministers associated with him in this primary work in the Church of America.

A few things that marked Muhlenberg's efforts were the depth of religious conviction, extraordinary inwardness of character, apostolic zeal for the spiritual welfare of the people to whom he ministered and absorbing interest in his calling involving strict attention to all its details. He had an intuitive penetration and an extended view of the field, a statesmanlike grasp of every situation involving the welfare of the Church for the future. His foresight was almost prophetic; coolness and discrimination of judgment marked his conduct in trying situations. He was singularly endowed with peculiar gifts for organization and ministration. He knew how to combine breadth of vision and cordiality of friendship.

Muhlenberg gave to the congregations enjoying his ministration a model constitution. This original constitution has formed the basis for that in use by most of the congregations of the churches in the States, once colonies, and not a few outside these boundaries.

With others he founded the first synod, details for the organization being furnished Muhlenberg by the presidents of the Church in Germany. He provided the liturgical worship and published the literature for the congregations. He made the suggestions that have been realized nowadays in our common service. He provided a hymn book for the worship of the congregations

Muhlenberg was a pioneer who used language as a medium to reach the hearts of men. He spared himself no labor if he might accomplish the work of his high calling. In estimating the work of this remarkable man we have only to look at the growth and development of the Lutheran Church alone in Pennsylvania and New York. His influence has been far reaching in hymnology and liturgy from the Church in America. However the future may shape and develop itself, the foundation laid by Henry Melchior Muhlenberg is secure, and upon this foundation the Church of the future will build its abiding superstructure.

### Daily Bible Readings

Monday, August 28—Gen. 13:1-18.
Tuesday, August 29—Deut. 34:1-12.
Wednesday, August 30—Job 1:1-22.
Thusday, August 31—Matt. 11:1-15.
Friday, September 1—Acts 7:54-60.
Saturday, September 2—Acts 26:1-32.
Sunday, September 3—Jer. 1:6-10.
Monday, September 4—Lam. 1:12-17.
Tuesday, September 5—Joel 1:13-20.
Wednesday, September 6—Micah 7:1-20.
Thursday, September 7—Matt. 12:1-21.
Friday, September 8—Luke 12:1-21.
Saturday, September 9—Luke 14:15-24.
Sunday, September 10—Acts 13:1-4.
Monday, September 11—I Kings 19:1-8.
Tuesday, September 12—Ezra 7:11-28.
Wednesday, September 13—Phil. 4:1-23.
Thursday, September 14—I John 5:1-21.
Friday, September 15—Acts 8:1-8.
Saturday, September 16—Acts 11:1-26.
Sunday, September 17—Acts 2:41-47.
Monday, September 18—Gen. 22:1-19.
Tuesday, September 19—I Sam. 2:1-11.
Wednesday, September 20—II Chron. 15:1-19.
Thursday, September 21—Matt. 10:1-15.
Friday, September 22—Matt. 10:16-23.
Saturday, September 23—Matt. 10:24-42.
Sunday, Septeniber 24—Daniel 1:3-20.
Monday, September 25—Gen. 26:12-33.
Tuesday, September 26—II Kings 18:28-37.
Wednesday, September 27—II Chron. 14:1-15.
Thursday, September 28—Isa. 57:1-21.
Friday, September 29—Jno. 16:25-33.
Saturday, September 30—Acts 24:1-27.

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# The Shadow of the Past

(First Prize Story.)

BY EMMA GERBERDING LIPPARD, SAGA, JAPAN.

(*Continued from June issue, page* 33.)

## CHAPTER IV.

### The Circle.

THE autumn months flew fast for Florence Tipson, for new interests had come into her life. She made great progress with her music. Never was there a teacher more patient than Clyde, nor pupil more docile than the fair, frail girl. Then, Mrs. Bates was a constant visitor now, at the little brown house; and she brought glimpses of a world bright with life, gilded with luxury, filled with movement, all new and enchanting to Flo.

Several times she had been carried out to the beautiful carriage, and, resting on its soft velvet cushions, had enjoyed a slow roll across the park in the soft autumn sunshine. In return for these treats the girl played for the rich old lady; and she at once detected the promise in the girl's execution, and promised to get her pupils as soon as her own lessons had progressed a bit further.

Once—wonder of wonders—the tall coachman drove her slowly to the great stone church itself, and for the first time in her life, from the soft cushions of Mrs. Bates' pew Florence heard Edward Watts preach. Her face was illuminated as she left the church. She had had one desire of her heart fulfilled. Yet down in that heart, a feeling that had been smothered and kept down until then took root, and from that time on gave the brave girl no little trouble.

"There is no one like him," she whispered to herself, not with the impersonal, sisterly feeling with which she had advised him about his ministry some time before, but with a strange catch in her throat, like a silenced sob. Yet, a strange new joy came too, with the growth of this feeling in her heart.

Flo's strength did not come with the cool weather as they had hoped; and on the day that the first snow fell, the doctor told Mrs. Tipson, sadly, that it was probable she could never walk again. The mother's grief was violent at first, and it was some hours before she could face her daughter.

"Oh, my darling," she sobbed when she finally ventured near the little couch, "How can I bear to tell you?"

"Mother dear, what is worrying you so?" asked the girl anxiously, "is it anything about Jack?"

"No, no, dear, I almost wish it was!" said Mrs. Tipson, trying hard to be calm.

"Oh, then it's about myself," said Florence calmly, "so it doesn't matter at all. I've known for some time, mother, that I couldn't walk again. I knew the pain would lessen and I'd get more strength if I were to get well. At first it seemed I just couldn't bear it. I prayed and prayed to die. But, some way, that seemed wrong, so I prayed that just the pain could be taken away. It seemed awful to think of living on, hurting like this all the time. But by and by that got easier, too. The music helps so much, and I always have my violin by me. Then, I've gotten so interested in helping Mr. Watts with the programs for the lectures, and in copying the music for the choir, that it is easy to forget the pain sometimes. And since I know I can soon begin to teach violin and help you out with expenses it's not nearly so bad. Don't trouble about me, mother. As long as I have eyes to see and ears to hear and fingers to play with I'm lots better off than many folks I know."

So it was the weak one who comforted the strong. And Mrs. Tipson went about her work thanking God for the sweet spirit of her child.

When Clyde was told of the new trouble that had come to the little brown house, he almost broke down. "She's as much a sister to me as to you, Tip, and it does seem unfair. You folks seem to have all the trouble. I can't bear to think of an angel like Flo going through life in pain like that."

"But so few could bear it like Flo, Clyde," Tip responded, "And she's one that can be so useful just sitting still. Why, Mr. Watts says he couldn't get along without her. He calls her his parish helper. And he talks about her at every sick bed he visits. And think what she's done for us fellows, and even 'Uriah.' Surely a long life like hers counts a lot!"

"Yes, you're right there, Tip, it does. And I suppose there must be some angels on earth to help us fellows out. Who on earth but an angel could have touched a fellow like Uriah Heep, I'd like to know! How you ever got him to your house at all, after the way he'd treated you, is more than I know."

"Oh, it was easy enough! He really was a good fellow from the first, you know, a Salvation Army convert. And the work Flo did

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with him! He adored her from the first, you know."

"Who could help it?" murmured Clyde, at which Tip gave him a quick glance as he went on.

"She talked 'religion' to him just like she did to the parson and all the rest of us. She showed him where his system was weak, and bragged up our Church to him, till, will you believe it, he's almost a Lutheran, now."

"Yes, he's a changed fellow, all right, and Watts has his eye on him, now. You know when I first saw Flo, John, I pictured her dying young with a sentimental, angely death bed scene, visions of heaven and all that. My ideas of religion were all like that, in those days. I believe they began to change that night Mr. Watts read us that poem about 'Heroes.' It made me think of Flo then, and I never forgot it.

'Another dared to live. The long years through,
Felt his slow heart's blood ooze like crimson dew
For duty's sake, and smiled, and no one knew.'"

"Yes, that's like Flo," said Tip softly, and then with a flush and a shy glance at his friend, he went on: "Clyde, I suppose in a way it's harder on you than on me, her being this way. That is, oh hang it all. I can't say it—but I kind of thought you were soft on her from the first, you know."

Clyde looked at his chum in utter bewilderment for a moment, and then with a soft, surprised laugh, he caught him by the shoulder.

"Me, in love with Flo! Why you silly! I'd never dare! She's as far above me as the stars! I never once thought of her except as a kind of an angel. I always want to play soft music when I'm with her. Her influence over me Tip, has been entirely, ah, what do you call it—what Watts would call 'Spiritual,' I suppose."

"I'm awfully glad, old chap. I was afraid this would be an awful blow to you. It completely bowled Watts over you know."

"Yes, Watts, he's more her kind, now," said Fenton, "You remember I once thought him a stick, and didn't like his sermons? I'll never forget when I first talked to him about Lutheran stiffness. He's so easy to tell things to, after a fellow's once started. I took my uncle (he's a D.D., you know) as an example. He's as hard as a flint, as narrow as a foot rule. as stubborn as an ass, yet he's a D.D. and a great theologian. I can't understand such religion. That's the kind of Lutherans I was brought up with, I told him."

"'Well,' said Mr. Watts, quietly, 'I suppose your uncle is a very emotional, affectionate, and demonstrative in his every day life?'

"'And yet,' he answered, 'You expect a cold, formal sort of man like that to be emotional in his religion. My dear boy, religion must be a vital part of a man's life, and so must partake somewhat of that man's character. A cold man's religion naturally seems cold and formal to a warm hearted chap like you. Look at Mrs. Tipson if you want to see the other extreme. Yet she's as good a Lutheran as I ever saw.

"'That's where I almost made my great mistake,' he went on, 'I myself was inclined toward a formal, liturgical sort of religious life, and I thought every one at St. Stephen's ought to be satisfied with the same sort. It took a shock to teach me that a pastor must be "All things to all men." By the way Clyde, you helped in that necessary shock, more than you know. For one thing it was you, wasn't it, that said at one time, that St. Stephen's and all of us were living in the shadow of the past? Don't feel bad about it boy; we were, I declare we were, only three months ago!' How he ever heard what I said I can't imagine," Clyde put in here, while Tip smiled secretly, remembering Flo's "plain talk."

"'That's the way we all help one another Clyde,' Mr. Watts went on." Fenton continued, "'Each Christian community is a circle, and we ought each to help the other round and round. You say I've helped you; you've helped me. Tipson tells me you've helped him and you tell me he has been a help to you. So it goes on and on.'"

"Isn't that true, Clyde! A circle! I must tell Flo that. It'll please her to know she does her part in the helping-circle like the rest of us. She always enjoys the parson's sermons when I tell her about them. I heard Deacon Ruppert say the other day that his sermons have changed since he's seen more of life."

Yes, Edward Watts' sermons had changed. They were perhaps not quite so scholarly as they once were, nor so filled with flowery phrases, but they fitted just as well with the soft color of the windows, and the rich full

(*Continued on page 36.*)

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# Luther League Topics

Sept. 6, 1711. Sept. 3, 1911.

## The Abiding Influence of Muhlenberg

Review of Historical Topic by Rev. George H. Schnur. Editor of Topics.

Two hundred years this week since the birth of our honored Patriarch of the American Lutheran Church! Let us honor his memory for the splendid work he did, the solid foundations he laid, the abiding influence still remaining with us.

Our topic has been written for us by Dr. Frick, his sympathetic and loyal boigrapher. Every Luther Leaguer should own and read the doctor's little book, "The Patriarch Muhlenberg," published in the Lutheran Hand Book series. Get it from your synodical publishing house; it costs only 40 cents. A larger book is Mann's "Life and Times of Muehlenberg." Consult Jacob's history of "The Lutherans," chaps. xii to xviii and Wolf's "Lutherans in America," chap. viii.

Born of a noble family, September 6, 1711, of dignified and courteous bearing, disciplined in the school of poverty, educated at Goettingen, Muhlenberg taught one year and served as pastor two years in Germany. Receiving a call to the disheartened and distressed German Lutherans of the colony of Pennsylvania, he at once accepted. In the words of his biographer, Dr. Mann, "he never trifled with a duty."

A visit to London, a long sea voyage, a visit to the Salzburgers of Georgia, another trip up the stormy Atlantic, and, on November 25, 1742, our "Patriarch" set foot in Philadelphia, where for a hundred years both Swede and German had been struggling to found the Church in America.

What was the type of the man whom Providence had thus placed in the British colonies to plant the Church of the Reformation on these shores? In all the Lutheran lands across the ocean there had grown up two general types, those who gave their energies to defending and teaching the pure doctrines of Lutheranism, and those who, not intending to lose their hold on such pure doctrines, yet gave their time and labors toward pleading for and securing a deeper piety in the Church. Fortunately for the Church in America, Muehlenberg was a sound Lutheran; confessed, taught and demanded strict adherence to the doctrines of all the Lutheran Confessions. But just as fortunate for us, he was also a sincere "Pietist." Combining in his theological bent the best elements of both orthodox and pietist wings of the Church of Germany, he was especially raised up for the

*Pioneer Work in America.* His immediate parish was Philadelphia and environs, but his influence and labors extended from Nova Scotia to Georgia. His travels took him through pathless forests, dangerous swamps, over swollen streams, in darkest night. "On reaching a Lutheran community he would proceed with preaching, often even in depth of winter, under the open sky, administering the sacraments, teaching and confirming the young, establishing order, reconciling antagonisms, excluding incongruous elements, exposing the errors and tricks of the sects, kindling afresh the love for the Church and her services, strengthening everywhere the things that remained and restoring once more confidence and respect for the sacred office."—(Wolf).

*He Was a True Pastor.* His concern for the individual soul was earnest and conscientious. Everywhere he was always ready to arouse, instruct, and guide his fellow men of every nationality. He ministered to Swedes, Dutch, English, as well as to his own Germans. Had all Lutheran pastors and people followed his example in learning other tongues, especially that of America, and caring for other nationalities as he did, our Church would be far ahead of where it is. Muehlenberg's "Reports" to the Halle institutions of Germany are a mine of experience, a text book on the care of souls.

*He Was a Wonderful Organizer.* In this respect he left his impress on the whole Church in America, if we except only that portion which follows the lines laid down by Dr. Walther in doctrine, government and spirit (the Synodical Conference or "Missourians"). The constitutions of the large majority of our congregations, and of almost every synod, the government of our general bodies, find their origin in the constitution of St. Michael's Church, Philadelphia, written by Muhlenberg in 1762. Many Eastern congregational records contain today the original confessional basis, written by him, binding them to Lutheran doctrine, usages and the mother synod. He organized the

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first Synod in America, in 1748. And his liturgy of 1748 was the noblest and purest Lutheran order of service ever prepared in America, until, 140 years later, the Common Service was given to our English-speaking churches. Dr. Jacobs truly says: "The history of the Church from 1742 to his death, October 7, 1787, is scarcely more than his biography," and with hearty approval we close with the words of another careful student: "The Lutheran Church in this country is his enduring monument."

Thirteenth Sunday after Trinity. Sept. 10.

## The Field in Porto Rico

Acts 13, 1-4.

All Luther Leaguers, who are informed, certainly know that faithful missionary work is being done by our Church in this beautiful and interesting part of the United States, Porto Rico. But the question which should be of importance to "all Luther Leaguers" is this—what interest do we, as Luther Leaguers, have in the Porto Rico mission work? What are we doing?

There is an organized Luther League at Catano. This interesting little village is located across the bay to the south of San Juan. It is a suburb of the city and has a population of about 4,000 souls. It is the center of our educational work. Here is where our faithful and energetic missionary, Miss Mellander, has her Porto Rico home. She lives in "the little cottage by the sea." Here is where she is doing most excellent work for the Lord among the old and young. "Miss Mellander is known throughout the Middle West as an enthusiastic Luther Leaguer. She could not be anything else in her new and strange surroundings in Porto Rico." Through her influence and instrumentality the Luther League was organized at Catano. This association has been called: "A fine institution, full of life and energy. It is doing a good and great work." It is difficult for us, who are so favorably situated, and have so many and great blessings in the home and the church, fully to realize the sad social, religious and moral surroundings of the children and youth in Porto Rico. Much has been done to improve conditions by the American schools and missionaries. But there still remains very much to do. Right here is where the Luther League is doing good work for the young people at Catano. "Just at that period in life when most exposed to the temptations and trials peculiar to Porto Rico, because of the 'customs of the country,' they need something and some one to keep them in the paths of righteousness." In the Luther League they are brought under the influence of strong Christian character and into contact with a devoted Christian life. They meet for the study of God's Word, for worship and service. This influence makes itself felt, not only in God's house, but also in the homes of the people, and in the community. It is a strong moral and uplifting force. It gives inspiration, and begets an energy, full of grace and life, for determined effort to attain to the best things in life. The young people "come to Miss Mellander with their trials and difficulties. They speak of their temptations" as well as of their joys and sorrows. With an earnest word of admonition and counsel, comfort, consolation and hope, encouragement and approval—as the case may demand—with the manifestation of an intense heart interest, which never grows impatient or weary, she, by the blessing and grace of God, keeps them in the right paths which make for Christian character and a pure life.

We had the pleasure of Miss Mellander's presence at the convention of the Pennsylvania State Luther League at Easton, Pa. As a delegate she represented the Luther League of Catano. In a very neat address she presented the greetings of the Leaguers of Porto Rico to the Luther League of Pennsylvania.

*What has the Luther League done for the mission work in Porto Rico?* Of course, as faithful Leaguers, we have always been interested in this work. As intelligent and liberal Leaguers, some have given it little or no thought, others have given it a rather spasmodic support, while there are many who are contributing regularly and largely to the support of the work in Porto Rico. But to the *Luther Leagues of the Kansas Conference of the Augustana Synod* belongs the credit and honor of doing great things for the work in Porto Rico. This energetic and enthusiastic body of young Lutherans has always been interested in the work. This interest, however, was intensified by the efforts of the Rev. A. P. G. Anderson. Rev. Anderson, I am informed, during his student days at Lindsborg, Kan., *was an active member of the Kansas Conference Luther League.* He is now the faithful pastor and missionary at Bayamon, Porto Rico. During his visit in the States, two years

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ago, he presented his work, and its needs, with such force and realism, that his fellow Luther Leaguers of Kansas were filled with a "holy zeal" for the work. They determined to build a church for Missionary Anderson, at Bayamon. They pledged the means to do so. Much of the money for this work has already been paid into the treasury of the Porto Rico Board. The purchase of a lot, in the center of the city, is now under consideration. May the church and a pastor's home as well become a realization in the near future. All credit and honor to the Luther Leaguers who are doing this noble work. May it redound to the glory of God and the saving of many souls.

*What can the Luther League do now for the work in Porto Rico?* An enthusiastic pastor of western Pennsylvania was urging the importance of the great missionary work of our Church for consideration by his people. With his accustomed burning zeal he presented every department of the work and called upon every organization, and member of his parish for faithful, earnest service for the Lord. The only thing he seems to have overlooked was "*Little Porto Rico*" and his "*Junior Luther League.*" But the Juniors were not to be left out of this proposition. They went to the pastor and said: "Give *us* something to do; not something that does not count for anything. *We want to do something worth while.*" "All right. Go to work for Porto Rico." Those Juniors did go to work. They did something worth while and set a good pace for others of the parish to follow.

While we, as Luther Leaguers, have been interested in the Porto Rico mission work, and many of us, no doubt, have contributed to its support, let us now follow the example set by the Leaguers of the Kansas Conference of the Augustana Synod; let us emulate the Juniors above spoken of, and do "something worth while."

*Here is the opportunity.* It is said: "The W. H. & F. M. Societies of our church will furnish the means to *erect the walls* of the church; the pastor's forward missionary movement will *furnish and finish* the interior of the church; the laymen will secure all the *material* necessary to do the work." All that is needed is a lot upon which to *build* the church (and a pastor's home), and the long hoped for equipment for aggressive and permanent work in San Juan will be an accomplished fact. "*The Worth While*" for the Porto Rico work at *present* is to *help secure the Church Lot in San Juan.*

*Another item of interesting information.*

The W. H. & F. M. S. of the Augustana Synod are furnishing the means to build two chapels in Porto Rico. They will be erected as soon as possible. The W. H. & F. M. S. of the Wilkes Barre Conference of the Pennsylvania Ministerium are enthusiastically at work collecting funds for another chapel. They hope to be prepared to have the work go on by the fall of this year.

An effort is being made to secure funds for another chapel. In case this meets with success the four chapels needed for the work will be provided for. In addition to all this the churches in San Juan and Bayamon are now a possibility.

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Fourteenth Sunday after Trinity. Sept. 17.

## What the Apostles Did

Acts 2:41-47, 8:4, 20:27.

Topic reviewed by Rev. Paul W. Koller.

In all likelihood the Apostles spoke for Jesus and did some Christian work before the day of Pentecost. But when the Spirit came, and they were filled with power, their real service for Christ began. Their lives from this time are wholly given to their Master, and a wonderful record of service was theirs. The Acts of the Apostles, that partial record of what they did, tells of their devotion, toil and self-sacrificing heroism. As we read of what they did we cannot help but hear the call to more earnest service for our Lord. They did so many things that we cannot speak of all, but our Scripture lessons tell us of three great lines of service.

1—*They Preached*—When the Spirit came at once they began to speak of the glory of God as revealed in Jesus Christ. Peter's sermon is preserved to us. He preached to the multitudes of Christ crucified, and his redeeming grace. This was one of their highest forms of service. "They went everywhere preaching the word." They stood before the high and the lowly, before crowds and audiences of one or two and preached Christ crucified. This was the way in which the gospel was brought to the hearts of men and women everywhere.

We need today the preaching of the word. Let us as Leaguers do all we can to uphold the preaching of the word. It is a twentieth century need.

2—*They Baptised*—The first verse of our les-

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son tells us that those who gladly received the preached word of Peter were baptized, "three thousand souls." The Lord, just before His ascension, had given them the commandment, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The sun of the day of Pentecost did not set without marking the beginning of the rite of Christian baptism. This rite ever afterward was insisted upon by the Apostles for all those who would become followers of Jesus. It is the way of entrance into the Church of Christ, and a blessed means of grace.

3—*They Taught*—Our lesson says, "They waited constantly upon the teaching of the Apostles." This was something more than preaching, which it no doubt followed. Those who heard the story of Jesus and wanted to know more of Him, had to be taught. Even those who accepted Him had many things to learn. Teaching, therefore, formed a large part of the Apostles' work. For three years our Lord had labored with them, teaching them of His kingdom. Now they tell, again and again, to single converts or listening congregations the things of Christ and His kingdom. Night after night they would gather with the believers and teach them. We sometimes imagine that we have nothing to learn. We sit in judgment upon our teachers, as though we had all truth and knowledge already in our possession. It is still one mark of the true Christian that he waits steadfastly upon doctrine and the teaching of the word. The Luther League stands firmly for this principle.

These things we have been emphasizing are but a few of the many things the Apostles did in building up the Church of Christ. To do these they had the power of the Holy Spirit, which power was evidenced again and again in their work. We can feel sure today that those who serve in Christ's name and for His Church do not serve alone. The words of the Lord, "Lo, I am with you always even unto the end of the world," are for us as well as for the Apostles.

*Questions for Discussion:*

1. What did the Apostles teach?
2. Was their work all of a spiritual nature?
3. Why had they the power to perform miracles?
4. What was the result of their work?
5. What is the place of service in discipleship?

Fifteenth Sunday after Trinity. Sept. 24.

## The Huguenots

Dan'l 1:3-21.

Daniel and his three friends refused to eat the king's food. God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams. They were ten times better than all the magicians and enchanters in his kingdom, and Nebuchadnezzar gave them distinguished honors. It is an interesting history. The biblical lesson illustrates the testing of character and the endurance of it under trial.

In this respect it serves well to point one great fact in the history of the Huguenots, viz., their constancy under persecution.

The history of the Huguenots is practically the history of Protestantism in the dawning of the Reformation in France. It was the period of the civil and religious wars in France. Protestantism took deep root in France, especially among the nobility. The Huguenots, as the Protestants were called, began to claim the same rights as their German brethren had secured at Passau. Denied these, they revolted. The Roman Catholic leaders were Catherine de' Medici, the Constable Montmorenci and the two Guises, Francis the duke, and his brother, Cardinal of Lorraine. They were supported by the Church and Spain. At the head of the Huguenots stood the King of Navarre and the Prince Condi—both Bourbons, claiming descent from St. Louis—and Admiral Coligny, a nephew of Montmorenci.

Catherine was a wily, heartless Italian, moving between the factions, the Bourbons and the Guises, like a spirit of evil. She cared little for religion, but opposed the Huguenots. The reason was because (1) their aristocratic leaders sought to strengthen the nobles at the expense of the King, and (2) political mingled with religious motives, and the struggle was quite as much for the triumph of rival chiefs as for any form of faith. In spite of persecution Calvinist prayers and hymns were heard even in the Royal Palace. The Huguenots were befriended by the reformers of Germany, England and the Netherlands. But the Catholics, becoming exasperated, resented every concession to the Huguenots, while the Huguenots, growing exultant, often interrupted the worship and broke the images in the Catholic churches. One Sunday (1562)

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the Duke of Guise was riding through Vassy as a Huguenot congregation was gathering for worship. His attendants, sword in hand, fell upon the Protestants. This massacre was the opening scene in a series of eight civil wars.

August 24, 1572, was the massacre of St. Bartholomew. In Paris alone ten thousand persons perished. In the provinces each city had its own bloody saturnalia. The Huguenots, dazed for a moment, flew to arms with the desperation of despair. Many moderate Catholics joined them. The violent Catholics formed a "League to Extirpate Heresy." Finally in 1589 Henry of Navarre became King.

But it took five years of war to crush the league. The crisis came at Ivry, where the Huguenots followed Henry's white plume to a signal victory. At length in 1598, by the edict of Nantes, he granted religious toleration to the Huguenots. Subsequently the edict of Nantes was revoked, and once more scenes of carnage were witnessed in sunny France. The history of the Huguenots is a story of struggle for liberty of conscience and religious freedom.

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Sixteenth Sunday after Trinity. Oct. 1, 1911.

## The Epistles of St. Paul

1 Thess. 5:27; 2 Thess. 3:14; 2 Peter 3:14-16.
Topic reviewed by Rev. Paul W. Koller.

1—*Their Occasion*—These Epistles of St. Paul were letters to different churches and men. They are different from the other Epistles of the New Testament, in that they were written, for the most part, to meet special needs and circumstances in the congregations to which they are addressed. These congregations needed St. Paul's authority and guidance. He could not be everywhere and so he wrote them letters, which he intended that every member of the congregation should hear. Thus St. Paul multiplied his presence, as it were.

In these letters we find the writer constantly keeping in mind the special needs of the readers. He is alive to their interests and eager to help them. His own strong personality, full of sympathy and love, is felt in every sentence.

2—*Their Purpose*—These Epistles had as their great purpose the nourishing of St. Paul's spiritual children. He was the spiritual father of the congregations and persons to whom he wrote. Their growth in true Christian living was his great concern. We cannot help but feel, as we read about them, how much they needed this spiritual nourishment. For the most part, they were little bands of men and women in godless cities. The drawing power of heathen custom and worldly practice was very strong, and daily meeting thus weakened them spiritually. They had no Bible to go to, full of words of life and the spirit's power. It is no wonder that heathen and worldly influences crept into the congregation. To such St. Paul's letters, full of encouragement and breathing the uplifting spirit of true Christianity, came as a great help and blessing. We today need to read St. Paul's Epistles for the nourishing of our spiritual lives, for we, too, lose power by our daily contact with the world.

3—*Character Taught*—It would be impossible to speak of the many and vital doctrines taught by St. Paul. But among the many great truths and lessons, we find him urging the importance of *"being."*

He did not belittle the importance of Christian knowledge. Neither did he forget the value of doing in Christian living. But above both he placed *"being"* as the vital thing in life. That is Christian character which has its life and source in faith in Jesus Christ.

4—*Their Central Thought*—It is not difficult to find the central thought of the writings of St. Paul. It stands out clear and impressive. They set forth Jesus Christ as the source of life. It is in these Epistles that we have brought to us in richest measure the doctrine of the *atonement*. In no uncertain way St. Paul sets forth the great truth that we are saved by faith in the crucified and risen Christ, who died upon the cross for the sin of the world. The atonement made for us is the great truth to be taught and believed. It seems to me that a study of the Epistles of St. Paul, such as we are making in this lesson, cannot help but deepen the spiritual nature of every Leaguer. St. Paul brings us so close to our blessed Lord, and shows us how to find grace and strength in Him.

*Questions:*

1. In what sense are these Epistles inspired?
2. Under what conditions were they written?
3. What can you tell of the churches to which they were written?
4. Which was written last?
5. What precious doctrine of our Church do we find in these Epistles?

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Luther League Review

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# Editorial

Vacations are necessary. Mind and body must have relief from the strain of continued work. Every person is entitled to a rest, and the man or woman who fails to enjoy that to which he is entitled suffers. So many avenues for rest are now open that all tastes can be gratified, and no one need to suffer because he cannot find some place congenial. How to take a vacation is often a serious question, and it seems as if many Christians believe that the summer is the time to take rest from every church duty. A visitor at the seashore where many churches can be found is surprised to see the minority only in attendance, whilst the majority seem to have left their religion at home. The devil never sleeps, but is always active, and about his business, and during vacation time he is sowing seeds, which may produce such a condition in some who forget their religion and become inert during the trying days of the season, that they are unable to do what is required of them on their return to their homes. It is a pleasure to report that in one of our churches at a popular summer resort during this holiday season there has not been room to accommodate all who came to the services, except by bringing chairs into the aisle and vacant portions of the church. The Luther League in the same congregation has been meeting fortnightly, and is receiving instruction under the guidance of the pastor. who is interested in his young people, and who has obtained good service from them in the church. We are glad to note that in other places many of our Leagues have been active in their meetings, and in contributing toward the services of the church.

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When vacation is ended what will be our occupation? Some will return to professional engagements, others to stores, others to school and some have not decided what they will do. Is not this the time to consider the question of an education and preparation by study for better work for the Church—possible in the ministry and in the mission field? We Lutherans have good institutions, and all our young people who are thinking of a college course cannot fail in selecting one of these institutions. More thought should be given to the support of our Lutheran colleges and schools, and our young people should feel it not only a duty, but a privilege, to be enrolled among those who are studying in these schools. The instruction is the best, the surroundings pleasant, and the influences beneficial. The latest estimate shows that a larger proportion of our Lutheran boys and girls are studying in State institutions, or those which are without any Church influences than in our denominational schools. Some are drawn to these by the name and record of the school, others by friends, others by whims. There is not a Lutheran institution that cannot give as good instruction and training as any other in the

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land, and when our people feel in that way, and use their influence for these schools, they will be satisfied that their young people are pursuing the best course in training with Lutheran men and women.

There must be something intensely vital about the Scriptures. Notwithstanding the repeated assaults made upon them by open enemy and covert foe, they still are recognized in the sphere and experience of religion as of ultimate authority. Were they puerile, weak and uninspired long ago they would have been swept away.

Knowledge of God's will may be learned alone from the Bible. It is a serious neglect to leave this out of our consideration. Parents who omit the Bible from their daily life are not fully equipped for their duties, and an educator has well said: "They cannot be successful in training the child." Positiveness in teaching and authority are prime factors. "The parent who is uncertain in his own positions. and temporizes and compromises, simply to avoid or evade an unpleasant situation, will fail." Modern pedagogy is simply opening anew our eyes to the educational value of the Bible.

One phase of Luther League membership ought not to be omitted from the activity of your society. It is the "Co-Operating Member." The co-operating member is one "who for any reason cannot accept the duties of full membership, but who is willing to render financial or other valuable services to your League." There may be many persons in your congregation in full sympathy with your work who can only enter such membership. It is hardly wise to neglect or omit them from your consideration. They may prove factors of great benefit at opportune times, and you may be glad for their support.

Balance is necessary. Have you watched the acrobat walk the tight rope? Have you seen, or have you read the accounts of the flight of the birdmen? If you have, then you know that it is of utmost importance to bring the body into and to keep it in equilibrium. We hear people speak of the balance wheel of their watch. It is that part of the watch which regulates the beat. How much would the costliest watch be worth as a timepiece without this mechanism? To secure a balance we must shift a little, a little must be added here and a little must be taken away there, until there is equal support. This poise is what to a large extent is needed in many of our Leagues. It is of moment to keep the work in due proportion, and adjust and regulate the stress we place upon it so there is an equalizing of both interest and effort upon the part of the membership. It is a way to maintain an active society.

The officers of the League should prepare carefully for conducting the business meetings. Slipshod methods in a business meeting are reprehensible. Order and dispatch are requisites of a good business meeting.

Aim at large things. Aim at great results and expect to obtain them. You can gain much if you keep some single aim before you worth accomplishing and then go after it. By devoting the energies of your society—your officers, your committees, your members—you can accomplish it. Then go on to another. When the year ends you will have much to show for your efforts.

In preparing to lead a meeting it is a good plan to aim at being suggestive rather than attempting to be exhaustive. This is apt to be a weakness to the flesh. And it will often be found that what has been carefully prepared will be more helpful and suggestive if one single thought or idea is presented and developed well.

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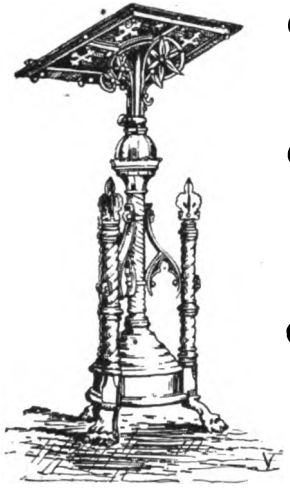
## Religious and Memorial Art



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### The Shadows of the Past

(*Continued from page 28.*)

tones of the organ. There was a beauty about them that comes only by the shining of the Light of the World, through the spirit of a man. And some way the poorest in the congregation now enjoyed the sermons as well as rich old Mrs. Bates.

For the minister had kept and held the Vision which was now the mainspring of his life. He never lost the picture of himself or his surroundings which had come to him. one summer day in Beacon Lane. And as his field grew and widened the vision of the Saviour which he held proved clear enough to brighten all enlarged duties which his surroundings offered. Mr. Watts never lost his love for his Church and her grand past history, but he never again allowed his present life to be darkened by or fade into the shadow of the past. . . .

So the years came and went at St. Stephen's, bringing each one it's span of pleasure and pain. The minister never married, but grew old and grey, depending for his earthly happiness and help on a frail, sweet faced woman in Beacon Lane. She never was able to walk, but her eyes never lost their clear child-like intensity; and the work she did for St. Stephen's never went into history, save in heaven.

And if the pastor had a secret sorrow, he too was brave,

"The long years through,
Felt his slow heart's blood ooze, like crimson dew,
For duty's sake, and smiled, and no one knew."

A happier lot was reserved for Tip, and for his once cynical friend. And in the comfortable homes the after years brought to them they, too, were found faithful, each doing what he could to help others, in the Circle of Life.

THE END.


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# Our Churches and Institutions

## In Some of Our Large Cities

**New York.**

—The congregation of the Church of the Advent, the Rev. William Horn, pastor, is planning to celebrate the fifteenth anniversary of its organization by the late G. F. Krotel, D. D., LL. D., by paying at least $15,000 of the mortgage indebtedness resting on the church.

—The Norwegian Church of Our Saviour has received a gift of $15,000 from Miss Dorothy Whitney with which to erect a new church building.

**Philadelphia.**

—The Settlement of the Inner Mission Society has bought a desirable property at 1333 Frankford avenue, which will be occupied at once. The work of the settlement has greatly developed during the summer, and funds only are needed to help it expand this work to meet the great needs of the community in which it is located.

**Washington.**

—Rev. Lloyd C. Douglas has resigned as pastor of the Luther Place Memorial Lutheran Church, after a pastorate of nearly two years, and has accepted the position as director of religious work of the Illinois State University.

**Buffalo.**

—The new Church of the Resurrection has called to its pastorate Rev. John Keehley, formerly of Albert Lea, Minn.

**Indianapolis.**

—Rev. A. E. Renn has resigned as pastor of St. Mark's, Atchison, Kan., and has accepted the call to the First Church, this city. Rev. Renn will begin his work at Indianapolis the first Sunday in September.

**Minneapolis.**

—The Lutheran Hospice for Young Women was damaged to the extent of $1,000 by fire early in the morning of August 6. The young women were forced to flee from the house in their night clothes, but all escaped without injury.

**Harrisburg.**

—St. Michael's German Lutheran Church has called to its pastorate Rev. Reinhold Schmidt, formerly of Philadelphia, who began his work September 1.

**Toledo.**

—In June, St. Stephen's Church Sunday school celebrated its thirtieth anniversary. The birth of this Sunday school thirty years ago marked the beginning of English Lutheran churches in this city. Today there are six of these churches. There are 13,000 Lutheran communicant members in Toledo.

**Canton.**

Rev. Paul Z. Strodach has resigned as pastor of Trinity Church, after serving the pastorate for nearly four years. Rev. Strodach's resignation will take effect December 3, 1911.

**Wilkes-Barre.**

—The Rev. John Schubert was installed as pastor of the Kripplein Christi Church, Sunday, July 23.

**General.**

—Rev. J. K. Robb, writing in the Observer, makes the following statement:

"When I look over the reports of other institutions and see the number of Lutheran students enrolled there, I say, 'Shame on the Lutheran pastors of the State of Pennsylvania!' How many students do we have in the Lutheran colleges of Pennsylvania? Only 519. Muhlenberg has 132; Gettysburg, 246; Susquehanna, 78; Thiel College, 63—a total of 519.

"Now, how many Lutheran students do you suppose we have in the other colleges of our State? Eight hundred and eighty-nine, according to reports received from the college Y. M. C. A. secretaries within the past two weeks. This number is scattered among the colleges as follows: Dickinson College has 9 Lutheran students; Franklin and Marshall College, 8; Bucknell University, 45; Allegheny College, 10; Grove City College, 21; Washington and Jefferson College, 8; Lafayette College, 44; Juniata College, 16; State College, 176; Albright College, 2; Lehigh University, 60; Lebanon Valley College, 2; University of Pennsylvania, 210; Ursinus College, 1; Temple University, 80; University of Pittsburgh, 187—a total of 889; 370 more Lutherans than we have in our own Church schools."

—Thiel College's building fund has now reached the sum of $70,000. The plan is to raise $100,000, and the prospects now are that this amount will be fully realized.

—The new seminary building at Columbia, S. C., has been completed and is ready for the opening of the new year. The United Synod is justly proud of this building. Others will be built later on.

—At the June meeting of the United Norwegian Synod the authorities reported that, within one year, nearly $100,000 had been raised for their Ministerial Annuity Fund. In the same time this body gathered $142,733 for missions, home and foreign.

—Hon. L. S. Swenson, of Minnesota, has been appointed Minister to Norway by President Taft. Mr. Swenson was at one time principal of Luther Academy, at Albert Lea, Minn. Later, he was the United States Minister to Denmark for a number of years. At present


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snyder said that he interpreted his election not so much as a personal tribute as he did an endorsement of his position in matters of doctrine and church worship. Subsequent events demonstrated the accuracy of his view, for one of the chief things done by the synod was to clear up all ambiguity regarding its doctrinal position, by a clear and definite restatement of its doctrinal basis. Another important step was the appointment of a committee to undertake the establishment of a weekly official organ, amalgamating for the purpose if possible Lutheran Church Work, The Lutheran Observer and The Lutheran World. Still another significant note was a resolution commending to Lutheran pastors the historical, devotional and educational methods of evangelism, and deprecating professional itinerant evangelism.

Meeting in the national capital afforded certain adantages, one of which was the greetings of the President of the United States, of the Speaker of the House of Representatives, and of Count Albert Ehrensvard, Minister of Sweden. Dr. Granville, president of Pennsylvania College, presided over the meeting on Wednesday evening, at which these greetings were presented. President Taft spoke of Lutherans in a very complimentary way, and indicated his sympathy with the work our Church is doing. The president of synod responded to these addresses in a style that was afterward referred to by one prominent member of the synod as "models of chaste expression, with a subtile fineness of thought and delicacy of poetic imagery which gave a splendid charm and dignity to all of them" (his speeches).

The following interesting figures were presented by the statistical secretary:

Whole number confirmed members, 301,727; communicant members, 235,512; baptized members, 393,129; churches, 1,776; pastors, 1,329; pastors active in ministry, 1,043; vacancies in parishes, 121; value of church property, $19,-824,000; local expenses, $4,721,000; total benevolence, $861,722; total contributions, $5,607,332; number Sunday schools, 1,679; members of classes, 260,497; teachers and officers, 27,536; for Orphans' Home, $47,813; Deaconess Board, $31,650; Home for Aged, $16,036; Tabitha Home, $15,103.

The statistician says: From 1908 to 1909 the net increase in the number of ministers was 4; from 1909 to 1910 there was no increase. He reports encouraging increase in number of students for the ministry.

—Before the meeting of the synod there was held the first convention of the Federal Council of Lutheran Brotherhoods. This meeting was presided over by Rev. Dr. S. S. Waltz, chairman of the committee appointed by General Synod to prepare the plan of organization and work of the Lutheran Brotherhood. This convention exhibited the zeal and confidence of the men who compose the working corps in the pews of the church. The addresses and discussion indicated the firm mental grasp of this whole matter which the men have, and their determination to accomplish large things in the Church as they are accustomed to accomplish in their secular pursuits. The following officers were elected: President, Hon. John L. Zimmerman; vice-presidents, Wm. C. Stoever and W. H. Figgerstaff; recording secretary, J. W. Kahler; corresponding secretary, Harry B. Gerhardt; treasurer, Harry T. Dorner.

One of the pleasant fraternal incidents of the session of General Synod at Washington was the presentation of a solid gold Luther League badge watch charm to Dr. Remensnyder, the new president. The badge was the gift of a number of men who are interested in Luther League and Lutheran Brotherhood work, and the remarks made by Mr. I. S. Runyon in presenting it included reference to Dr. Remensnyder's interest in these two agencies of the Church for the development of the youth and laymen in piety and good works. In his response, Dr. Remensnyder expressed his appreciation of the earnestness and loyalty of the young people and the men of the Church.

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# Luther League

## Conducted by I. S. RUNYON

**SEND IN THE NEWS.**—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

## Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

### OFFICERS

WM. C. STOEVER.....President
727 Walnut street, Philadelphia, Pa.
LUTHER M. KUHNS.....General Secretary,
2569 Pierce street, Omaha, Neb.
HARRY HODGES.....Assistant General Secretary,
2009 North Thirty-third street, Philadelphia, Pa.
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167 Dearborn street, Chicago, Ill.
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Salem, Va.
REV. PAUL H. ROTH.....Literature Secretary,
Beloit, Wis.
REV. GEORGE H. SCHNUR.....Topic Secretary,
730 Marshall avenue, St. Paul, Minn.

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*Composed of the President, General Secretary, Treasurer and the following members:*

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I. S. RUNYON.....New York, N. Y.
REV. E. A. TRABERT.....Pittsburgh, Pa.
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E. AUG. MILLER.....Philadelphia, Pa.
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All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

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LUTHER LEAGUE OF CEN. CALIFORNIA—
President, MYRON HESTORFF.....Salinas
Secretary, MISS GRACE STEVENSON.....San José

LUTHER LEAGUE OF OHIO VALLEY DISTRICT
President, HENRY A. KRAMER, 1030 Lynn St., Parkersburg
Secretary, MISS CLARA STROEBEL, Wheeling, W. Va.

## Luther League of America
## Statement No. 9

From June 1 to June 30, 1911.

| | PER CAPITA. |
|---|---|
| L. L. of Church of the Resurrection, Philadelphia, Pa. | $5.00 |
| L. L. of Trinity Church, Akron, Ohio | 5.00 |
| L. L. of St. John's English, Richmond Hill, N. Y. | 3.00 |
| Union State Line Y. P. S., Estherville, Ia. | 5.00 |
| L. L. of Holy Trinity, Brooklyn, N. Y. | 2.00 |
| L. L. of Goshen, Ind. | 1.30 |
| L. L. of Mt. Calvary Church, McKees Rocks, Pa. | 2.50 |
| L. L. of St. Paul's Church, East Port Chester, Conn. | 5.00 |
| L. L. of Church of Redeemer, Pittsburgh, Pa. | 5.00 |
| L. L. of Trinity Church, Mt. Joy, Pa. | 5.00 |
| Gilead L. L. of Troy, N. Y. | 2.50 |
| L. L. of Vandergrift, Pa. | 6.00 |
| L. L. of Emmanuel Lutheran Church, Albany, N. Y. | 5 00 |
| Northwestern District of Pennsylvania | 10.00 |
| L. L. of Canal Dover, Ohio | 2.00 |
| L. L. of Derry, Pa. | 1.15 |

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## NEW YORK

**Syracuse District.**

—Members of Mt. Tabor Luther League have formed a dramatic club and are prepared to take part in concerts or benefits held by churches in Syracuse and vicinity to and from which the trip can be made the same night. Churches or societies interested should correspond with Jacob W. Albrecht, 116 Spring street, Syracuse, N. Y.

## NEW JERSEY

—The sixteenth annual convention of the Luther League of New Jersey will be held in the Lutheran Church at Riverside, N. J., on Thursday, October 12, 1911. The morning session begins at 11 o'clock; the afternoon at 2, and the evening session at 7:30. There are excellent train connections via the Pennsylvania R.R. to both the northern and southern parts of the State, so that delegates can remain for the evening session and still reach home the same night. Riverside is midway between Trenton and Camden, on the Pennsylvania R.R.

—On Saturday, August 26, a body of young Lutherans from churches of Camden, Riverside and Hainsport gathered at Rancocas Park and held a very enthusiastic and helpful meeting.

The attendance was good, considering the threatening weather.

After a short devotional service, Rev. Wendel, of the Mary J. Drexel Home, gave an inspiring address on "Privileges and Opportunities in the Church." Rev. Wendel pointed out the different privileges a young church member enjoys, namely, forgiveness of sins, growth in spirituality and inheritance of Heaven. He also pointed out the opportunities enjoyed, namely, extension of the Kingdom of God, joining in the work of missions and working for our own Church.

Rev. Jud followed with an address on: "What We Can Do to Retain the Young People in the Church." The different points emphasized by the speaker were: To instruct the young people in the history of the Church, that the pastor must strive to keep his young people at work, and that socials are important in keeping young people together. The feeling prevailed that all were helped by the addresses.

After the devotional service a short business meeting was held. A resolution was offered by Rev. Neudoerffer, that we have a union of the Young People's Societies of Camden, Riverside, Hainsport and vicinity. The following officers were appointed to act for the following year: Carl Thorbecks, president; Henry Ohl, secretary; Miss Kroffitt, treasurer, and Miss K. Walter, organist. The meeting adjourned with the Lord's Prayer and Benediction by Rev. Ludwig.

Refreshments were served by the young people of Hainsport, and the rest of the evening was spent socially.

## PENNSYLVANIA

**Philadelphia District.**

—The fall convention of the Philadelphia District Luther League will be held Tuesday, October 10, in the parish house of the Church of the Holy Communion, Sansom street, west of Twenty-first street. The speakers will include: Rev. L. M. Kuhns, General Secretary of the Luther League of America; Rev. F. W. Friday, Rev. J. W. H. Heintz and Miss Margaret J. Oechler. Sessions will be held at 4 and 7:45 p. m.


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**Schuylkill District.**

—The Luther League of Schuykill County held its eighteenth annual convention in Zion's Church, Tamaqua, Pa., the Rev. George Gebert, pastor, September 4. There were delegates representing fourteen leagues, with an enrollment of 1,177. There were eighty delegates and visitors entertained by the local society. Miss Hattie Henry pleaded for better statistical reports. As a result of her plea, a new form was adopted. It was recommended that a closer affiliation with societies in the county which are not leagues be courted. The Junior League of St. Paul's, Port Carbon, the Rev. C. M. Eberwein, pastor, was received. Rev. Gebert gave a complete report as delegate to the State convention in Easton. Mr. Allen N. Stewart reported on the Myersdale convention of a year ago. The next convention will be held in the Church of the Ascension, Quakake, the Rev. E. P. Xander, pastor. The topics and papers were as follows: The League and the Catechetical Class, The Bible School and the Missionary Society, by Henry Brobst; The Social Life of the League in the Church, by Frank M. Brown, Jr., and Luther League Loyalty, by Bessie M. Zerbey. Rev. C. M. Eberwein delivered the evening address to a very large congregation, on "I Have Kept the Faith." The officers are: President, Rev. George Gebert, Tamaqua; first vice-president, Wm. Richelderfer, Mahanoy City; second vice-president, Charles Wagner, Tamaqua; third vice-president, Harry T. Schulze, Pottsville; recording secretary, Miss Fanny Kneiss, Tamaqua; corresponding secretary, Miss Hattie Henry, Tower City; treasurer, Mrs. A. N. Stewart, Quakake.

**North Eastern District.**

—The Luther League of St. Paul's Church, Scranton, Pa., is arranging to organize a Junior Luther League. The organization is to be effected early in October.

**Lancaster District.**

—The Lancaster District Luther League will meet in Trinity Lutheran Church, Mt. Joy, Pa., Rev. I. Howard Kern, S. T. D., pastor, on Wednesday, October 11, 1911. John M. Fry, Ephrata, president; Mrs. Fred Waller, Marietta, secretary.

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## OHIO

—The Luther League of the Trinity Lutheran Church, Findlay, has found it necessary to recall the invitation which the State League of Ohio accepted at the Galion convention to hold the 1912 convention in their city. This leaves the Ohio League without a meeting place for 1912 and the president, Mr. Murray S. Moist, 939 Norwood avenue, Toledo, Ohio, would be pleased to enter into communication with any League desirous of entertaining the convention.

**Cleveland District.**

—The Luther League of C. E. Memorial-English Lutheran Church of Cleveland, Rev. H. C. Hadley, pastor, held its monthly business meeting at Wade Park, Tuesday evening, August 8. The regular time for the election of its officers is the September meeting, but on account of the retiring president, Alfred F. Taylor, who expects to enter Culver Military Academy soon, the annual election was held at this time. The officers for the ensuing year are: President, Harry E. Witwer; vice-president, Miss Ruby Karr; recording secretary, Miss Jeanette Karr; corresponding secretary, Volney S. Byler; treasurer, Clarence Taylor; pianist, Miss Mae Herbster; librarian, Elmer Segerlund.

—Tuesday evening, September 12, a grand rally of the Luther Leagues of the city was held in the First English Lutheran Church, Rev. Chas. D. Miller, pastor. Many phases of the work were presented. The plans for the future are opportune, and there remains no doubt as to the place Lutherans are to occupy in this fruitful field. A delightful musical program was given, after which the Leaguers were addressed by Rev. Luther Hogshead, Rev. H. B. Ernsberger, Rev. Chas. D. Miller and Rev. H. C. Hadley.

**Toledo District.**

—The fall convention of District No. 1, of the State of Ohio, will be held on October 12, 1911, at Grace English Lutheran Church, Toledo, Ohio; Rev. G. Schmogrow, pastor. An interesting program has been arranged by the committee with the expectation of making this the best convention ever held by the District League.

**Zanesville District.**

—The eleventh annual convention of the Zanesville District was held at Newark, in St. Paul's Church, Rev. G. B. Schmitt, pastor, on August 29, 1911.

The Zanesville District comprises the counties of Muskingum, Licking, Perry, Morgan, Coshocton, Guernsey, Holmes, Noble and the Southern half of Tuscarawas; this is the division, as outlined by the State Statistical Committee, and the report was adopted at the Galion Convention in June of this year.

The morning session convened at 10 o'clock, and the devotional service was conducted by Rev. J. J. S. Rumsbarger, of Adamasville. An address of welcome was delivered by Stanley Stasel, of the St. Paul's League. The convention themes all centered around the importance and need of a district organization, with the express purpose of strengthening and building up the Zanesville District.

The president of the district, Charles W. Bluthart, of Zanesville, in his report advocated a strong effort on the part of all working together, to build up a greater organization and bring into the League all the young people's societies not connected with the District League.

Dinner was served to all the delegates and visitors at the noon hour by the St. Paul's League, in the basement of the Church. This gave the visiting members a splendid opportunity to become better acquainted and to talk over the work of the convention. Supper was also served in the same manner.

The afternoon session was opened with devotional service conducted by Rev. T. A. Humes of Delaware.

"The Relation of the Individual League to the District Work," W. H. Bishop, Stovertown; "The Benefits Derived from Organization," Gray Swingle, Newark; "How to Keep Our Younger Members Interested in Luther League Work," E. R. Capewell, Roseville; "The Educational Value of Luther League Work," Miss

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Mabel Cloman, Zanesville, were presented in well prepared papers, and discussed in a lively manner by the delegates and visitors at this session.

Jewett Pace, of Roseville, and Miss Hilda Barrett, of Newark, delighted the audience with well rendered solos.

Rev. Himes, who belongs to the newly created Scioto Valley District, brought greetings from their recent convention.

The report of the Credential Committee showed twenty-four delegates and eight visitors present. One new League, Newcomerstown, was admitted to membership.

The election of officers resulted as follows: President, Charles W. Bluthart, Zanesville; recording secretary, Miss Clara Lane, Zanesville; corresponding secretary, Miss Kate Lee McConnell, Philo; treasurer, Thomas Wilson, Roseville.

At the evening session, which was opened with devotional service led by Rev. Schmitt, Dr. T. A. Himes, of Delaware, delivered the address, his subject being "Work and Workers."

With the singing of the Rally hymn the convention closed and each one went home with the resolve to build up the Zanesville District League.

Standing committees for the ensuing year are as follows: Extension, Miss Ada Weaver, Zanesville; Miss Bess W. Taafal, Newark; E. R. Capewell, Roseville. Credential, Miss Hattie Hagerstrand, Newark; Miss Eva Kildow, Roseville; Miss Ethel Studor, Coshocton.

**Scioto Valley District.**

—District No. 9 of the State Luther League of Ohio, officially named "The Scioto Valley District," held a very successful and well attended organizing convention Friday, August 25, in the First Evangelical Lutheran Church of Ashville, Rev. Paul R. Siebert, pastor. Fifty-four delegates and visitors registered, representing thirteen congregations, ten Luther Leagues and one Young People's Society. Among the visitors was Mrs. George H. Schnur, of St. Paul, Minn., wife of the Topics Secretary of the Luther Leage of America.

The convention sermon was preached by Rev. A. C. Schiff, Columbus. The addresses and papers were as follows: "The Value of Organization," Miss Marie Smith, Lancaster; "The Educational Mission of the Luther League," Rev. A. L. Harshman, Chillicothe; "How to Awaken and Maintain Interest Among League Workers," Edwin F. Young, Delaware; "The Practical Work of the Luther League in the Congregation," Miss Lillian Johnson, Ashville; "A General Survey of the Luther League," Rev. E. F. Ritter, Lancaster.

A constitution was adopted.

The officers elected are: President, John H. Swoyer, Ashville; vice-president, Edwin F. Young, Delaware; recording secretary, Miss Marie Smith, Lancaster; corresponding secretary, Miss Laura Hilliker, 38 N. Washington avenue, Columbus; treasurer, Miss Louise Cherry, 419 Luckhaupt avenue, Columbus.

The 1912 convention will be held in St. Peter's Church, Lancaster, Rev. E. F. Ritter, pastor.

## INDIANA

—Since the adjournment of the State convention the president has thought that in order to better cover the State it would be wise to increase the number of members on the extension and the following members now constitute the committee: Rev. P. J. Alberthus, chairman, Ft. Wayne; Rev. W. C. Stump, East Germantown; Miss Elizabeth Duhme, Batesville; Miss Winona Herrick, Elkhart; Miss Bertha Zirbarth, Frankfort; Miss May Meyer, Batesville; Miss Lodema Wener, South Bend; William C. Schrope, Indianapolis; Rev. M. Webber, Lagrange; Rev. H. N. Thompson, Anderson.

**Central Indiana District.**

—The semi-annual convention of the District Luther League of Central Indiana will be held on Sunday afternoon and evening, October 15, in St. Mark's Church at Indianapolis, Rev. William S. Sigmund, D.D., pastor.

—The Luther League of the Holy Trinity Lutheran Church of South Bend has resumed devotional meetings. Rev. Keck is the new pastor and the Luther League will receive a new impetus in the work. There are twenty-seven members in this League. The officers are: President, Miss Lodema Wenner; vice-president, Mrs. Herbert Anderson; secretary, Miss Eva Polleson; treasurer, Miss Mary Larson.

—A Luther League was recently organized in the First English Lutheran Church of Indianapolis, of which Mr. F. W. Sieck is president. Rev. A. E. Renn, pastor.

—The Luther League of St. Mark's Evangelical Lutheran Church, Indianapolis, Rev. William S. Sigmund, pastor, is very much alive in its work. This League numbers about thirty-five members. A few months ago the League gave a play in the Y. M. C. A. building which netted $117.30. This League contributes each year $25 for Church expenses. At present the League is engaged in a campaign for new members. There are two rival membership committees of three each.

## MICHIGAN

—On June 29 the first quarterly convention of the Detroit League of Lutheran Young People was held at Messiah Evangelical Lutheran Church, corner Toledo and West Grand boulevard. Rev. A. Homrighaus, pastor. After a short business session Rev. L. S. Keyser, D D., professor Wittenberg Seminary, Springfield, Ohio, delivered a very impressive address on "Progress of Lutheran Concord." At the close of the programme a reception was held in the chapel room of the Church by the local society. The convention was well attended and by the enthusiasm exhibited it is evident that much good work will come from this small beginning.

## WISCONSIN

—"Milwaukee, 1911, the best convention Wisconsin has ever had," is the slogan which has been adopted by the preparation committee in charge of the arrangements for the State convention, which will be held in the Church of the Reformation, Rev. A. J. Holl, pastor, and of which Frank Paeske is president. Mr. Paeske is at the head of the arrangements committee,

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which has already had a conference with Rev. G. Keller Rubrecht, pastor of the Church of the Ascension, who is president of the Wisconsin Luther League. Preliminary plans have been made, but the definite details will be worked out in another meeting soon. The convention will be held on October 30, 31 and November 1, Monday, Tuesday and Wednesday. A reception for the visiting delegates in the Sunday School parlors will be held on the first night. Tuesday night is the big night and some speaker of prominence will give an address.

## KANSAS

—The Luther League of Trinity Church, Kansas City, has taken up vigorously the fall campaign work suggested by the new pastor, Rev. A. B. Shrader. A Young Men's Class is being increased every week in numbers; financial help to the Church is being afforded, and the Teachers' Training Class is being fostered.

## NEBRASKA

—The Christian Endeavor Society of Kuntze Memorial Church, Omaha, Rev. Oliver D. Baltzly, Ph. D., pastor, was recently reorganized as a Luther League. The League has fifty-one members and has earnestly begun work anew. The Topics will be taken up at once as a basis of the devotional meetings.

## OREGON—WASHINCTON

**Columbia District.**

—St. Paul's English Lutheran Church, Vancouver, Wash., and its enterprising Luther League were hosts for the eleventh annual convention of the Columbia Central Luther League on August 2 and 3, 1911.

The convention was opened at 3:30 p. m., Wednesday, by Karl F. Miller, who led in the devotional service. Rev. Prof. P. Frederick offered prayer.

Officers' reports were presented. Mrs. P. W. H. Frederick, of Portland, Ore., then read a paper on "The Value of the Junior Luther League."

The president then appointed the following committees: President's report, Miss J. Summers, Miss Marie Albers, Miss Agnes Peterson; vice-president's report, Rev. P. Frederick, Elsie Libe, Adolph Adolphson; auditing committee, Florence Peterson, Marie Jensen; statistical report and remaining reports, Mrs. L. Seipp, Miss Anna Bergman.

The opening services were conducted by the Rev. M. E. Boulton, of the Dalles, Ore. Melvin S. Thompson, president of the Luther League of Vancouver, Wash., welcomed the convention. C. Franklin Koch, president of St. James Luther League, Portland, responded. The convention sermon was preached by Rev. Dr. William K. Frick, of Milwaukee, Wis. His sermon was on "A Comprehensive View of Our Church in America."

The devotional service Thursday morning was led by Herman A. Nielson. The business of the convention and the election of officers was then taken up. C. Franklin Koch, of Portland, was elected president; Miss Caroline Albers, Chehalis, Wash., secretary; Mr. Melvin S. Thompson, Vancouver, Wash., treasurer; Miss Esther Larson, Astoria, Ore., statistical secretary.

Mr. W. S. T. Dorr gave his report on the national convention at Pittsburgh, October, 1910. A paper written by Mrs. Berryman of The Dalles, Ore., was read by Rev. M. E. Boulton, "What Shall We Do With the Nominal Members on Our Luther League Rolls?" The benediction and prayer by Rev. M. L. Smith closed the morning session.

After the devotional service by Rev. Myhres, Mr. Theo. Jensen spoke on "How to Make Leaders." A paper on "Christian Giving" by Miss Betsy Engberg was read by the secretary. "Our Relation to Home Missions" was the subject of a paper read by Miss Lydia Seipp, of Vancouver. Rev. J. A. Leas, of Portland, Ore., gave a talk on "Our Relation to Foreign Missions." A paper on "Our Relation to Inner Missions" was presented by Miss Anna Albers, of Chehalis.

The committee on the president's report read its recommendations and action was taken as follows: 1. To raise the per capita tax from ten cents per member to twenty cents, to be paid semi-annually. 2. Adopted recommendation to furnish the Luther League Review with more news. 3. That we extend an invitation to the Oregon-Washington Bi-State Luther League to hold its convention in conjunction with the Columbia Central in 1912, giving them half the time, that is, the first whole day and evening.

On Thursday evening, Rev. C. C. A. Jensen, of Portland, Ore., led the devotional services. The following addresses were given: "The Necessity of High Ideals in Christian Service," by Rev. P. W. H. Frederick, Portland; "The Effectiveness of the Luther League in Practical Church Work," by Rev. J. A. Leas, of Portland; "Our Future," by Karl F. Miller, Chehalis, Wash.

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# Juniors in October

DEPARTMENT EDITOR, C. ELVIN HAUPT, LANCASTER, PA.

*An October verse*—Hebrews 9:10: "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

*October dates*—1.—Sixteenth Sunday after Trinity.

6.—(1910)—Unveiling a noble statue of H. M. Muhlenberg at Philadelphia, Pa.

7.—(1518)—Luther went to Augsburg. (1787)—Death of H. M. Muhlenberg, the organizer of the Lutheran Church in America.

8.—Seventeenth Sunday after Trinity. (1905)—Formation of two kingdoms of Sweden and Norway.

14.—(827)—Coronation of Egbert, the first King of all England.

15.—Eighteenth Sunday after Trinity.

16.—(1644)—William Penn's birthday.

19.—(1781)—Close of the Revolution by the surrender of Lord Cornwallis to General Washington at Yorktown.

22.—Nineteenth Sunday after Trinity. (1685)—The privileges of French Protestants taken away by the recall of the Edict of Nantes.

24.—(1648)—The Thirty Years War in Germany ended in the Peace of Westphalia.

25.—(1400)—Birthday of the Early English poet, Chaucer.

28.—(312).—Battle of the Milvian Bridge, 9 miles from Rome, won by Constantine.

29.—Twentieth Sunday after Trinity.

31.—(1517)—The birthday of Churchly Restoration, 394 years ago, when Dr. Martin Luther nailed to the old church door ninety-five arguments against selling forgiveness for sin, by authority of the Roman pontiff.

*October Thoughts.*—It is a good thing for each League and Leaguer to have and keep in view some definite object or aim for which to work. Purpose, if definite, gives power and inspiration to our lives.

The aims for which little workers can do their parts are of many kinds—writing, reading, singing, reciting, helping to gather funds for the support of the house of God, the school, the League, the library, the orphanage, the hospice, the hospital, the college, the theological seminary, the missions of the congregation, the field at home in our own land, and in the great world.

*October Queries*—Why are Sundays called as "after Trinity"?

Did any of Muhlenberg's sons enter the holy ministry?

Why did Luther nail the ninety-five theses (arguments) to the church door?

In what city was the famous church door of October 31, 1517?

Is that church yet standing? What has happened to it?

Why did Luther in 1518 go to Augsburg?

*An October Reformation Service*—

Processional—League Hymnal, No. 225.

(All Standing)—Psalm 91. "Gloria Patri" (responsively).

Prayer.

A Scripture Lesson (read or recited by one or all)—II Kings 23:1-13, I Kings 18:17-39. or St. Luke 19:41-48.

The Creed.

Hymn—"Ein' Feste Burg" (Hymnal, No. 140).

A short address or recitation in the spirit of Reformation.

Hymn—"Now Thank We, All, Our God" (Hymnal, No. 43).

A suitable topic or exercise.

The Rally Hymn (Hymnal, No. 135).

The Lord's Prayer.

Doxology (music, page 32; words, Hymnal, No. 32).

Parting Verse—Psalm 121:8.

Social half hour.

Why I am a Junior worker in the League—

Because I am a baptized Christian;

I gratefully love my Saviour;

My League is an organization of the Church.

The League helps others and myself to be a more useful, and hence a better, Christian.

The whole kingdom of Christ is made of helpers.

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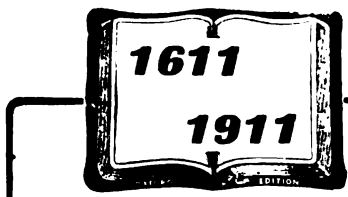


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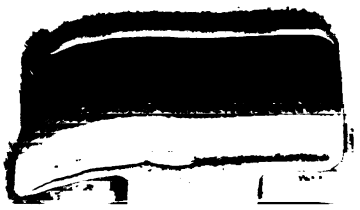

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